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ARTICLE I.

THE RIGHTS OF TYRANNIES IN OUR REPUBLIC.

IN our previous article we discussed some preliminaries of the School Question. We discovered the fact that the assault upon the Bible in the Schools is made by the atheists, not by the Papists; and that it is part of an assault upon our whole social system of Christian civilization, avowedly intended to revolutionize morals, and to reconstitute society upon the basis of socialism and atheism. They demand the fullest liberty, and the most generous endowment from the State, for the propagation of these doctrines. They have succeeded in obtaining some important positions as public educators, but, as we have seen, they demand the exclusion of all Christians, and the entire control of all public education. The pretense is, that all religious education is sectarian; that atheistic is the only unsectarian education; and that our republican system ignores sectarianism, and therefore ought to be irreligious.

The demand is made in the name of justice, of equal rights, of liberty of conscience to all men, guaranteed by the Constitution of our free country. It is alleged that Atheists have

the same right to their opinions that Christians have to theirs; and that the principle of liberty of conscience recognized by our Constitution, secures to them the same liberty of acting out their opinions as Christians enjoy. It is further reasoned, that it is unjust to tax an Atheist for the propagation of a religion and morality he does not believe; that it is a gross outrage upon a woman who advocates free love, to teach her little daughter Christian morals; and that our schools daily insult that large and influential class of our citizens, the saloon-keepers, by teaching their children to sing temperance songs. On this point the German press is especially eloquent: "We combat everything done in the interest of the temperance principle as prejudice, hypocrisy, and political capital," says *The Staats Zeitung*, New York, May 31, 1859. They demand equal rights for all religions, and for no religion. They insist that if religion be not excluded from the Schools, they shall have a division of the school fund; and have obtained such a division in New York.

We thus come to the question of the equal rights of all religions, and irreligions, before the law; and of the duty of the government to assist in propagating, with perfect impartiality, the morals of Mill and the Moral Law of Moses, atheism and religion, Popery and Protestantism, by the powerful agency of the Public Schools; an agency of greater practical power in moulding the opinions and practices of our citizens than all the directly religious education of the family, the Sabbath School, and the Church combined. But the very proposal of the problem in this shape condemns it. That a government should thus publicly proclaim itself destitute of conscience, and equally favorable to contradictory principles in religion, and to contradictory precepts of morals, would be to forfeit all claims to the respect of rational beings, and so to abdicate the throne of supremacy and sovereignty. Right is the basis of law. The belief in the righteousness of law is the power by which government rules. The promiscuous presentation of right and wrong as equally valuable, or equally worthless, could only produce universal skepticism, and universal anar-

chy. The government cannot, then, educate its citizens in contradictory systems of morals, unless it intends to administer as many different codes of civil law as it has taught rules of moral obligation.

This difficulty has been perceived; and to avoid it, it has been proposed to abandon the public education of the people, as not one of the proper functions of the State; leaving it to the head of the family to educate his children as he thinks proper. It is alleged to be as much the duty of the parent to provide schooling for his children as to provide food and clothing for them, or to teach them trades or professions; and that it is a mistake for the State to attempt to do for the community what the individual can do for himself; and that the unrestricted operation of parental affection, combined with that of the law of demand and supply, will secure, on the whole, a more satisfactory and better education than our existing system of State education. In this proposition some of the most widely discordant educationalists unite, as the only apparent refuge from the agitation of the conflicting parties. Presbyterians, Papists, and Atheists, may be heard advocating the abandonment of our public school system of education by the State, as the only system which allows equal rights to all classes of religionists and irreligionists.

The subject, however, is of far too great importance to become a mere measure of political expediency. The storm of agitation may be great, and may become more violent, and yet we need not be in such extremity as to throw overboard our compass and charts, nor so bewildered as to believe that such a sacrifice would either quell the storm or save the ship. This subject of the education of the people is no plank of any political platform; it is the very basis of all government; and it must be discussed as one of the fundamental principles of the constitution of human nature, and of civil government. The question, "Has the State a right to educate its people?" is equivalent to the question, "Has the State a right to govern its people?" Republican government and republican education have equal right to the support of the State.

What is government? Direction, control, restraint of the passions of a multitude by a few. How are the multitude restrained or directed by the few? Not by physical force. The governed are always stronger than the governors; the officers of an army are weaker than the soldiers; the citizens could easily overpower the mayor and corporation, or even the voters, of any city; the army of the Union is only 30,000 men, while the citizens are more than 30,000,000. By what power, then, does the government daily constrain people to do things which they dislike, and which they would avoid unless constrained? And how does the State hinder the multitude from doing actions which they would gladly do if they dared? By the power of opinion; by the notion impressed upon their minds in childhood of the authority of the government, of the righteousness of the laws, or of the divine commission of the rulers, and of their duty to be obedient to them. Without this opinion there could be no more government among mankind than among a herd of cattle. But this opinion of the authority of government, and the habit of submission to government by which it becomes developed, and confirmed, are produced solely by education. Government, then, is a process of education.

This process may be more or less perfect. As in the government of our public schools, some teachers rely more on punishment, while others rely more on reason, so in the government of the world at large, some governments, like that of China, rely upon the education of their people from childhood in the principals of order and obedience; while others, like Mexico, are educated in the appeal to the pronunciamiento and revolution against any public measure they dislike. Now the great facts of history assure us, that the governments which have most carefully attended to the education of their people have been the most stable, and their people the most prosperous; and that all the great nations of antiquity employed all the resources known to them, of literature, philosophy, and especially religion, to strengthen their authority over the minds of their people. Every great power which



has ever existed in the world has been based on opinion, and supported by education. The undistinguished barbarous rabble whose separate hordes have been called Negroes, Indians, Polynesians, Tartars, Esquimaux, Hottentots, or by whatever other names geographers designate the untaught human animals who dispute their prey with the other denizens of the forest or prairie, have committed the education of the children to the exclusive care of the parents; and by them it has been universally neglected, or postponed to the supply of the mere animal wants. The great mass of mankind are chiefly animal, and will not deny themselves the gratification of their appetites for the sake of educating their children. This is one of the universal facts, a fact which is true of man in all parts of the world. The Englishman sent his six years old infants to the cotton mill, and to the coal mine, instead of the school, till the law prevented him; and now sends his children to the turnip fields, and to herd promiscuously in barns with older boys and girls, to grow up as ignorant of God, of truth, and of decency, as the negroes of Georgia. In this city to-day hundreds of children not nine years old are taken from school by their parents, and sent to work in stores and factories, to add their trifling earnings to the household income, the greater part of which is often spent in beer and whisky. The fact is indisputable, that just as far as the government allows him, man will neglect his own and his children's education, and sink into barbarism.

On the other hand, it is no less remarkable, that every nation that has ever made its mark in history has diligently cultivated national education. The Chinese, the oldest nation upon earth, has carefully promoted education since a period antedating all history; has made the principles of its morality and government the primary lessons of its youth; and has in consequence outlived the revolutions of the world, and constitutes to-day the largest community of mankind on the earth. The Egyptians, so long famous for the learning and civilization of their aristocracy, had public schools for the sons of their nobility before the days of Abraham. The wisdom of

the schools of Babylon, and the fame of its wise men and Chaldeans, has survived the desolations of centuries, and we use at this day the record of eclipses made by its colleges. The ancient historians describe in detail the care with which the ancient Persians educated their youth; and the Roman writers are no less particular in describing the national education of those German youths who afterwards seized the throne, and whose sons now bear the sceptre, of the Holy Roman Empire. By the education of the people in the public schools in the idea of German nationality, more than by the needle guns, Prussia has become an empire.

It is needless to go over Europe in detail; our own country furnishes us lessons of the gravest moment. Our common schools were among the first institutions of the Reformation. John Knox laid down the model of a free school in every parish in Scotland, and by the Solemn Leaguers, and Covenanters, the attempt was made to introduce it as a part of the covenanted uniformity in religion between the three kingdoms. Unable to enjoy religion and education in peace at home, they fled to the New England colonies, and planted their system of society, embracing the Christian family, the Christian church, the Christian school, and the Christian state. This constitution of things has proved itself able to exist, and to weather the storms of war before which, one after another, the older nations of Christendom have gone down. The New England style of educational government has preserved our nation in prosperity, while Britain has passed through the bloody conflicts of a despotism, a commonwealth, another despotism, and a limited monarchy; while France has passed through five bloody revolutions; and while all Europe, from Greece, and Austria, and Italy, to Spain, has been again and again convulsed with revolution; not to speak of the annual revolutions and butcheries of the Spanish American republics. Our system of a government based upon public education has been practically proved successful; while the other governments of the world, which rely mainly on the subjugation of ignorant multitudes by force, have each and all proved failures.

It may be objected, that we cannot boast so much success for our system, with the devastations of the Great Rebellion staring us in the face. But this apparent exception, when examined, is really the most powerful testimony in favor of common school education for the masses. It was long known that in those countries of Europe where mixed customs had long existed, the most orderly were always the most educated people. The parish-schooled lowland people of Scotland were loyal, while the ignorant highlanders were in a state of chronic insurrection. The educated Ulsterman in Ireland is a thriving manufacturer, or a respectable farmer; while the ignorant peasantry of Tipperary could not be trusted with a dozen of shot guns without danger of an enthusiastic attempt to conquer the British Empire. The same principle gives the true account of the late rebellion, both as to its origin, and its progress. Had the common school system of New England prevailed over the South, that rebellion never could have been devised; or if an insurrection in behalf of States' rights had been kindled, it would have been extinguished within the ninety days within which the President and Secretary, not informed of the gross ignorance of the people of the South, promised its expiration. It would not be possible to persuade any northern schoolboy of three years' standing that all Europe would sympathize with a few thousand slaveholders in perpetuating slavery. No school possessed of the ordinary wall maps, could ever have submitted to the delusion that Europe was dependent on the United States for cotton. And above all, could any people not personally slave owners (as the great mass of the white people of the South were not) who had read any school history of the Revolution, peril their property, their liberty, and their lives, upon the insane hope that the free citizens of the North would rise in arms against the President and Congress of their own free election, and rally to the support of an insurrection against the Union, led by men who continually insulted them as the mudsills of society, and who boasted that they would read the roll call of their slaves on Bunker Hill? Yet on the strength of such expectations the

great mass of the white people of the South engaged in a war against the Union; against States of whose population, resources, and stern determination, they knew nothing whatever. The want of common schools in the southern part of our country has cost the nation Three Thousand Millions of Dollars, and Six Hundred Thousand lives. No Reconstruction which leaves the people in the same ignorance can be permanent. There are only two modes of governing men,—the book, or the bayonet. We have our choice now: we may either keep a standing army to subdue the ignorant southern people; or we may give them a system of public education which will train up their youth to be loyal and industrious citizens. The grand experiment of the Rebellion has demonstrated that an ignorant people are hostile to our republican institutions.

The State then undertakes the superintendence of the education of the people by the right of self-preservation. The same right dictates the character of the education to be bestowed; it must be such as will prepare the youth of the nation for discharging the duties of citizenship well, by inspiring patriotism, loyalty, and a spirit of obedience to the laws. The mere ability to read, write and cipher, or even a proficiency in all the physical sciences, by no means fulfills the design of national education; all that may consist with the entire absence of any principle of faith, loyalty, chivalry, or integrity,—without any principle of a nation's life. The people of any nation, but especially of a republic, must be educated to peaceful, honest, industrious conduct as individuals, and to patriotic self-sacrifice as citizens, as the indispensable conditions of national existence. Some motives powerful enough to repress the animal selfishness of human nature must be implanted in the youthful breast, and some aspirations after greatness and goodness must be inflamed. All this demands some standard of right, some superhuman judge of conduct, and retributions of inevitable shame or glory, according to men's works.

The proposal to educate a race of heroic, self-denying, loyal,

patriotic, virtuous citizens, without any standard of right save the passions of youth, without any tribunal of judgment save the opinions of boys like minded, without any fear or hope of future retribution if they can only escape the penitentiary, is, on the face of it, so grossly absurd, displays such ignorance of human nature, and of the world's history, that one would not feel called seriously to answer it, had it not once been accepted, and a terrible experiment of its efficacy been actually made in Paris; so that it appears a possibility in Chicago. The people of Paris, educated by their clubs, and press, and theatres, into acceptance of these same dogmas of Atheism, Communism, and Free Love, advocated by our anti-Bible reformers, attempted to apply these principles to the government of that city. But even on that small scale the results were so horrible, the license so unbounded, the anarchy so insufferable, and the butchery so universal, that the terrified remnant of the revolutionists fled back to despotism for safety, and besought the emperor and the pope to save them from the guillotine. Until the people of America become willing to exchange prosperity, peace, and liberty, for the Red Republic, we shall not permit to Atheism any control of our schools. Better by far the worst heathenism of India or China; which at least allowed the existence of the nation.

We are thus led to the recognition of the great fact, that a nation cannot exist without a national standard of right as the basis of its laws, as the directory of its conduct, and as the educating and governing power of its people. Every nation must have a national religion. No nation ever existed without a national religion. No nation now exists without a national religion. It only remains for it to choose what religion it shall lay down as the basis of law and education.

The nations of antiquity selected religions congenial to their forms of government, or adapted the religion to the government. The king was the brother or the son of the gods, ruled by divine right, and exterminated heretics as rebels. That was the style of oriental state religion. Rome came in with

wide toleration for the multitude of the gods of the nations she conquered, but still forbidding any proselytism, or any strange religions unlicensed by the empire, and massacreing multitudes of the unoffending worshipers of Christ, who would not adore the images of the emperors and of the gods of Rome. No liberty was pretended, none allowed, by any system of religion or politics, before the appearance of the gospel of Christ. The idea of the liberty of conscience was unknown. Three-fourths of the people of the empire were slaves, and all the horrors of slavery were endured and enforced. But as the new religion prevailed, and the crumbling despotism went down, first silently, and then by formal enactment, the old heathen religion of the empire was changed, and the new religion of Christ became the ruling power. Some historians tell us that for a time both religions were tolerated; but the fact is that the toleration of Christianity was an impiety in the eyes of the heathen priests, to which they attributed all their calamities. Every decree promoting civilization was a decree hostile to heathenism, and prohibitory of some of its most sacred rites. The permission of the observance of the Lord's day, by the working people, the allowance of the worship of the Living God, and of the preaching of the gospel, which declared that the gods of Rome were no gods, were all so many gross insults to the old national religion. The prohibiting of infanticide, polygamy, and human sacrifices, were acts of intolerance and persecution of the ancient heathenisms, which consecrated these abominations as religious observances. Thus the work of Christian civilization went on by the repression of heathenism. Heathenism had no liberty of conscience granted it, to vindicate any practices contrary to the new standard of right advanced by Christianity. Law must be intolerant by its very nature.

Arianism and Unitarianism next took the field, and proved themselves, when victorious, to the full as intolerant as ever heathenism had been. Unitarianism calls itself, now-a-days, Liberal Christianity, and arrays itself, with all meekness, in sheep's clothing, and declaims against persecution, and asserts

liberty of conscience for all mankind. But the student of history cannot forget how the Unitarian Emperor Valens banished orthodox bishops, and exterminated orthodox monks in Egypt; and how the Arian Genseric waged a fierce persecution against the orthodox all over Africa, Sardinia, Corsica, and wherever his power extended, even to Rome itself.

Popery next rose to power; and we need not weary the reader with the long story of Popish persecutions; persecutions never denied, and the principle of intolerance formally avowed in the last Papal syllabus.

Atheism had but a brief opportunity of showing its temper; but brief as its hour was, it improved it so well that the gutters of Paris ran with the blood of priests, and its cry to-day, in its club houses, is: "It will never be well till the last priest is strangled with the entrails of the last king."

Evangelical Christianity alone, of all the religions of the earth, introduced the principle of tolerating the professors of other religions. It is, then, to the Christianity of America that our Papists and Atheists owe their liberty to avow themselves of a different religion from the nation's. They would allow us no such liberty if they had the power. Shall we help them to it?

It will doubtless be said that all this, however, is contrary to the recognition of the great principle of liberty of conscience recognized by modern civilization; a principle which essentially alters the position of nations.

But we shall do well to define to ourselves what we mean by such forms of words. Words are but wind; the conduct is the dictionary which defines them. We all know how, for ninety years, our statesmen gabbled liberty, all men free and equal, etc., etc., while selling their own sons and daughters into slavery. Three-fourths of all the nonsense puffed about liberty of conscience is like the slaveholder's Fourth of July oration on freedom; nobody believes it, least of all himself. Let us then demand of the heralds of liberty of conscience, what they mean by the phrase, when they use it as an unanswerable argument in demanding the aid of this



republic to propagate anti-republican systems. It may happen to come out that neither they, nor we, nor anybody, believes in any such thing, and that there is no such thing to be believed in, as an unlimited license for everybody to do everything his conscience dictates.

When it is said that our Constitution guarantees liberty of conscience, is it merely meant liberty for every man to judge of right and wrong in his own mind? That is a liberty entirely beyond the control of our, or of any, human government, and as completely beyond its guarantee as the power of thought. Like that, also, it is worthy of just as much respect as the reasons that induce its decision. No man can argue any more right to think wrong than to do wrong. There is no sacredness inherent in any man's conscience capable of consecrating a lie, no matter how conscientiously he believes it. Nor does our Constitution give the least intimation of reverence for any man's conscientious lies. No jurist ever ventured such an assertion.

If by liberty of conscience we mean, that our Constitution allows men freely to express their thoughts in words, especially in religious creeds and liturgies, — this is to a great extent true. Our statesmen have generally felt that truth is more valued when discussed, and that the largest liberty in the discussion of the forms of religion might be the surest way of securing the most general respect for its substance, and that the endeavor of a government to frame a creed for its various classes of people could neither secure their honest acceptance of it, nor harmony in its use. Hence they wisely abstained from creed-making, or the enforcement of this or that form of worship, and allowed the largest liberty of speech and print in religious discussions. But they never dreamed of allowing freedom to every person to say, or print, everything which came into his head, under the plea of liberty of conscience. On the contrary, we have laws, and repeated judgments under these laws, punishing slanderous, obscene, and blasphemous language; and more than one traitor has pleaded liberty of conscience in vain in defence of speech and

print giving aid and comfort to treason. It is quite plain that we attach no such sacredness to the plea of liberty of conscience as guarantees any man the liberty of saying any thing his conscience may dictate. The nation's conscience, not the individual's, is the authority.

If it be alleged that, by liberty of conscience we guarantee to every man who comes to America liberty to do any action which his conscience may dictate as a religious duty, then we promptly answer, "No such liberty exists in America; nor in any other country under heaven." We allow no man any right to do wrong. Our laws define the wrongs we will punish. We tolerate no liberty of conscience to transgress the laws. Our laws are based on Christianity, and on Christianity alone. We allow no equal rights, nor any rights whatever, to antagonistic religions. This is not a difficult legal problem to be verified by lawyers; it is a fact of the commonest daily observation. There never was a greater blunder made by educated men than the allegation, that all religions are equally protected by the laws of the United States. On the contrary, we proscribe, and punish, the observance of the most sacred sacraments and duties of religions conflicting with our standard of right. There is not a nation in the world which cares less for liberty of conscience as an excuse for the nullification of our laws. We never pretended to invite anybody of men to enter our republic for the purpose of either formally, or virtually, destroying our Christian liberty. When the Jew, in obedience to the most venerable usage and positive precept of his religion, takes his deceased brother's wife in addition to his own, we imprison him for bigamy. When the Chinese, obeying the command of his father, according to the precepts of his religion, carries out his little infant sister to drown her, we try him for murder. When the Danite band, in obedience to the orders of their Prophet and Supreme Pontiff, offer a sacrifice to the Lord of intrusive officers of the United States, do we recognize the equal rights of all religions as the full justification of the Mormons in their murders? When the people of the South asserted their lib-

erty of conscience to propagate slavery as a divine ordinance, and plant it over the territory of the nation, did we recognize any such liberty of conscience, any such equal rights of slavery with freedom in our republic? On the contrary, we repressed the claim with the direst intolerance, and slaughtered over three hundred thousand martyrs for this divine ordinance. The uniform language of our legislation, jurisprudence, and civil war, is: "We recognize no rights save those defined by Christianity; we will tolerate no practices antagonistic to Christian morals." Christianity alone permits and commands love to all mankind; and therefore in this Christian nation alone on all the earth, can men of every nation, and of every religion, be secured in the peaceable possession of property, liberty, and life, and of rights equal to those we ourselves possess. But it were madness to assert the rights of strangers thus welcomed to freedom, to stab that freedom to the heart, and to reduce America to the condition of poverty, oppression, and vice, of Germany, of Ireland, or of China. Our Canadian visitors might just as reasonably plead their conscientious preference for an anti-republican government as a good reason for being allowed their proportion of the taxes to support the British aristocracy which drove them here to seek their living, and to introduce an aristocratic government instead of our republic, as the infidels can plead for a share of the public money to help them to establish atheistic schools as a means of overturning the existing basis of society, or as the Mormons could plead for a share of the taxes to help to extend their anti-republican religious institutions.

The same argument applies to the acknowledgment of the equal rights of Popery, or of any other anti-republican religion. The central principle of Popery is the supreme jurisdiction of the Pope over all persons and causes. The central principle of our republic is that these United States are, and of right ought to be, free and independent States. These two principles are in irreconcilable antagonism. We never can recognize the right of the Pope to teach any of our citizens that they owe a higher allegiance to a foreign prince than to

the American courts; much less can we vote him a portion of the public funds to help him to educate our people into disloyalty. And we are left in no doubt about the Pope's hostility to our republic. His syllabus of errors distinctly condemns every principle of our freedom from his priestly control, and demands the submission of all our affairs to "the church." We cannot forget that "the church," by the mouth of her infallible head, was the first of the despotisms of Europe to recognize the rebellion, and to bless the armies which were raised to destroy the Union. Americans can recognize Popery only as the enemy of our republic.

It is alleged however, that it is lawful to learn even from the enemy; that in the tremendous coming struggle with atheism we shall find ourselves on the same side with our Catholic brethren; that their system contains elements of faith, order, and loyalty to the powers that be, which may be very needful to counteract the undue individuality of our independence; and that it is better to allow the priests to educate the children of Catholics than run the risk of allowing them to grow up uneducated.

But again we refuse to discuss plausible vague possibilities. We insist on the hard facts of history and observation as our sure guide, and we refuse to go gathering grapes from thorns. Let the results of Popish education in Europe and Spanish America be compared with the results of our national education on Bible principles, and there can be no doubt which produces the most intelligent, moral and prosperous communities. Our system is necessarily imperfect, being elaborated amidst all the toils of subduing the wil derness, and the struggles for securing our independence against the greatest empire in the world, and all the tremendous cost of blood and treasure of a civil war for liberty with a system of oppression long rooted on our soil; but if we compare the results of the system thus nursed amidst such toils and dangers, with the results of the very choicest, and most refined and expressive system of Popish education, that of the French nunneries, can we hesitate a moment which to prefer? Take the following

description of the results of Popish female education by one of the principal Catholic clergy of France:—"They have learnt nothing thoroughly, not even that on which they spend so much time. A girl will practice four hours a day at the piano, and possess at the end no knowledge of the great masters, their styles, or schools. Music has degenerated into a brilliant noise which does not even soothe the nerves." He goes on to describe the whole process as "flimsy, frivolous and superficial." He goes on further to say, "Coquetterie is the natural result of this education, which makes man the only end of the destiny of woman. If the one man to whom she has been given is vicious, cross, or unworthy of affection, when temptation comes in the form of that superior being for whom she has been taught to think herself created, having been always told that she is an incomplete being, incapable of a separate existence, unless she be very strongly fortified by Christian principle she is enchained by the fatal attraction." (Bishop Dupanloup, in *Eclectic Magazine*, Dec., 1869: p 658.) Yet the Popish clergy have had the direction of female education in France for a generation; and in the rest of Catholic Europe for centuries; and this, as Bishop Dupanloup testifies, is the result. We must add, the best result. No person acquainted with the moral character of the European aristocracies, of whom the Pope judges the Queen of Spain an honorable example, so honorable as to confer on her the Golden Rose, would for a moment compare the average moral character of the pupils of American common schools with the average character of the nobility of Italy, Spain or Austria. Unless we desire to degrade our people to the level of the nobility of Italy, France, or Spain, we cannot put their education into the control of the Romish clergy.

But our people are not so familiar with the aristocracies, as with the common people of Popish countries; and in a question of national education the state of the common people is that to be regarded. It is unnecessary to discuss here the statistics of ignorance, of murder, of pauperism, and of bas-tardy, which demonstrate the degraded condition of Austria,

of Spain, and of Rome itself. Our own penitentiaries and police courts show, that the proportion of Roman Catholic criminals to the total number of that sect is three times as great as that of American Protestants to theirs. And our own observation will be amply sufficient to enable us to decide on the comparative merits of a system of education producing such an average class as our Irish, or Austrian, or Belgian Catholic immigrants, as compared with that which produces the average American citizen. We are not captivated by the superior manners or morals of the Popish priests' disciples; and we do not intend to hand over our public schools, either wholly, or in part, into their hands. Popery is not only an anti-republican system, it is a demoralizing system. Its fruits declare its character.

We have hitherto conducted this discussion on the low and quite tangible ground of experience and common sense, without any appeal to abstract religious principles; not because we are not fully impressed with the value of principles in this discussion, but because the great mass of mankind are much more impressed with the power of facts, and yield conviction more readily to the inevitable logic of events, than to either logical or theological reasonings. But it were an act of disrespect to the thinking faculties of our citizens to close this discussion without a distinct, a positive recognition of the fact, that all these profound arrangements of the constitution of man which render government possible, and all those universal principles of human society which demand education, law, civilization, to be founded on right, on religion, on conscience, — are the work of the Creator; and to the principle thence arising, that the society, as well as the individual, should worship God. He demands, most reasonably, the homage of His own works. Our Christian civilization we owe to the Lord Jesus Christ. To refuse Him the honor of a national homage would be an act, or rather a course, of national ingratitude and dishonesty which must undermine the national character. Political ungodliness and irreligion cannot consist with personal virtue in this world, nor in the next. We have had far

too much of this two-faced morality in our public men; and the time has now come when, thanks to the determination of the infidel party, it must come to an end; and every man must say in public, as in private, whether he is for Christ or Belial. The last issues of the world's judgment are hurrying to a close; and our nation must publicly take its position in the coming conflict. There can be no neutrality any longer, no escape from the verdict, Christ or Barabbas? By the most solemn oath Jehovah has pledged Himself that to Christ every knee shall bow, and every tongue shall swear; and that the nation that will not serve Him shall perish. He has given us, in the desolations of the Great Rebellion, a foretaste of the results of binding up antichristian institutions in the government of our country. His iron sceptre has shattered many nations older, greater, more powerful than ours. He will not bear to be insulted by professions of national Atheism from the lips of men calling themselves personally Christians. He claims the right, the exclusive right, to rule the nations. Let all Christians exert themselves to the utmost to bless America more fully with His rule; and for this purpose to imbue our national education more fully with Christianity.

In conclusion then it remains for us to stand by our common schools, and to sustain and support an unsectarian Bible Christianity in them, as the basis of our republic. We do not compel any man to avail himself of their advantages, though every man is advantaged by the intelligence and liberty they secure. It is no more hardship for the Atheist or the Papist to pay the tax for supporting that part of our government than for the Secessionist to pay the tax for supporting the army and the courts of justice. That he is conscientiously opposed to it we cannot help; we are sorry for his prejudice, but cannot permit his conscience to control our destiny. This is a Christian nation. To support it we must give our youth a Christian education. Therefore we cannot, and we will not, expel the Bible and religious instruction from our public schools. Nor will we surrender our national system of education until we are prepared to abandon our repub-



lican government. Popular government means popular education, Christian education, Bible education ; for Christianity is the only republican religion.

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## ARTICLE II.

### THE FIRST YEAR AT PLYMOUTH.

AMID the thoughtful memories and glad festivities and offerings of this memorial year, it is fit that the sons of New England, and the inheritors of the pilgrim faith should seek the inspirations, and gather the soul-purifying and life-ennobling impulses, that, in inexhaustible supply, wait for them even on the pilgrim shore. Standing on that shore, one has only to banish from his vision the streets and dwellings, the monuments of trade and commerce, all the varied fruits and trophies of a Christian civilization, and, by an effort of the imagination, to restore to their places the trees of the primeval forests, their leaves withered and fallen, and driven to and fro along the beach and hill-side, in order to reproduce, in its essential features, the scene upon which the company of the *Mayflower* looked almost two hundred and fifty years ago.

Out in the harbor yonder, her sails furled, her strained timbers at rest, with nothing to remind us of the waves whose foaming crests have broken in fury over her devoted deck, and the storms, whose swift-winged blasts have swept howling through her shrouds, the little ship whose planks for five long months have been all that separated between the pilgrim band and the relentless deep, sits proudly upon the bosom of the tide, in the peaceful security of her new found anchorage. How glorious a service she has rendered to God and humanity! The name of the *Mayflower* is as fresh and fragrant to-day, as the early spring blossom from which it was borrowed, in the hour of its sweetest bloom. Not our brave

Monitor, enshrined as she is in the hearts of a grateful nation through one of the proudest achievements of naval warfare; not the Kearsage, whose praises were a few years ago on the tongues of twenty millions of people; not even the good old ship Constitution herself, can ever hold so bright a place in the pages of history, as the little merchant vessel that brought the Pilgrim Fathers to the Plymouth shore. Note her goodly form. Men, women and children are clustering on her deck. One by one they descend her ice-clad side, and take their places in the well tried boat moored below. All are ready now, and the little craft is moving towards the shore. The oarsmen bend to their task with a hearty good will, and the expectant hearts of the boat's company beat time to every stroke, as it brings them nearer to the wished-for goal. Their frames, enfeebled by long exposure, are searched and shaken through and through by the close embracing December wind, but the discomfort of the hour is forgotten in its joyous triumph. No Star Chamber or High Commission cruelties can reach them here, and though the sky over their heads is cold and frowning, and only a savage, shelterless shore is before them, "Freedom to worship God" is theirs, and they are gloriously content. Nearer they come, and all this is unmistakeably written on their joy-lighted countenances. Nearer yet, and we recognize among them the features of the courtly Carver, the dignified and scholarly Bradford, the saintly Brewster, and the rough and soldierly, but noble, Standish, with the gentle and loving ones who, with a courage and devotion born of the truest heroism, have come to share their fortune, and be the light and ornament of their wilderness homes.\* The boat has touched the shore. Their feet are already on the rock. The event of centuries has transpired!

"In grateful adoration now,  
Upon the barren rock they bow.  
What tongue of joy e'er woke such prayer  
As bursts in desolation there!"

\* See Webster's Oration.

These men believe in God. They believe his guidance and blessing are the conditions of success in everything. The homes, whose rude foundations they are about to lay, are to be consecrated to his glory; and it is not in them to trust their unaided wisdom in the choice of the spot even upon which those homes are to be reared. Gathered under the frost-covered branches of a venerable forest tree, we behold the forms of their strong and their gentle ones pressing closely on each other in the vain endeavor to give and find protection from the all-embracing cold, and bowing in the attitude of reverent devotion, while the godly Brewster, in words as simple as they are devout and earnest, asks heaven to help them in determining where their stakes shall be driven, and their boundaries marked. A picturesque spot, along the course of a freshly flowing stream, overlooked by a pleasant neighborhoring hill, is chosen. They believe the choice is more God's than theirs; and why should they not?

The time has come when they must set themselves to the task of preparing and gathering materials for building. There are no idle hands among them; no drones in the hive of their industry. No one occupies a position so high, no one bears a title so exalted or sacred, that he is deemed above the obligation to bear his part in the common toil. We see governor and people, master and servant (*not slave*), pastor and flock, moving out together to the needful work. In a land blessed with such a beginning, labor surely shall be held in honor evermore, and, because held in honor, shall achieve its grandest triumphs. But, hark! The solemn woods are ringing to the sound of the woodman's axe; the swift moving saw is fulfilling its mission of skill; the well-driven wedge sends to our ears the sharp crack of the riven timber, and ready hands are bearing rafter and sill to its appointed place. Thus a beginning is made. It is only a beginning. No roof is yet between the adventurer's heads and the wintry sky, and the Sabbath is at hand. What, now, will these men do? With only —

"A screen of leafless branches  
Between them and the blast."

Will the work of building wait? Will they not be tempted, by the hard necessities that are upon them, to trench upon hallowed time? Ah! they know how to stand by their principles when it costs something. As the Saturday's sun goes down, the implements of their toil are gathered to their resting place, and on the coming day "the sounding aisles of the dim woods ring" only with the voice of prayer and praise, and the uttered teachings of God's holy word. The day of rest, with its heavenly inspirations and divine communings, gives strength and courage (as it always does) for renewed toil. They have need of them. Hindered often by storms, embarrassed and crippled by the absence of a thousand needed conveniences, their work goes on but slowly. The building, which is to serve as a common shelter until the dwellings designed for the several households are provided, has received its covering and its inmates. Beyond this, there are only beginnings.

And now we notice, as the company of laborers take their way to their appointed tasks, that their number grows fewer. Their step is less buoyant, and a look of unwonted sadness is on their brows. The terrible exposures to which they have been subjected by sea and land, are beginning to tell upon their physical nature. Disease is laying its dread hand upon them. One after another they are prostrated by its power, until the sick far outnumber the well. The bed of languishing and pain is hard to endure even amid ministered delicacies, and attended by every conceivable circumstance of soothing and comfort. What, then, must it be in the crowded, unwholesome hold of the still waiting *Mayflower*, where numbers, for the lack of a better shelter, are feebly battling with the great destroyer? What must it be in these rude, half-finished cabins, through whose open crevices whistling winds rush unheeding, and the pitiless snow is drifting? No wonder that in swift succession death claims its victims! Look toward the hill of graves yonder, and rarely do you fail to see the busy spade performing its mournful work. With terrible frequency a sad procession is seen making its

slow way up the hill-side to the waiting tomb. It is smaller with each new appearance, until at length not more than a bare half dozen accompany the remains of their latest dead to their final resting-place. The mournful journey along the well-broken path through the snow has been repeated, until now, those who rest in the consecrated bosom of the hill, are more than they who grieve at their absence from the thinned and broken circles below. We know how fearful a thing it is, amid the comforting associations of long-cherished homes, and the tender sympathies and loving consolations of lifetime friends, to follow the form of husband, wife, or child to the open grave, to lower the coffin to its bed, to hear the hollow rattle of the falling earth as it closes over it forever. What, then, must our conception be of the desolation of these pilgrim hearts in their isolation from all they have known and loved, as the grim destroyer moving among them, and sparing neither woman's tenderness, manhood's strength, nor childhood's budding promise, smites each alternate one? And is there no sinking of courage now, no bating of hope, no failure of faith? None! Their thought at Leyden, expressed in the notable words of the venerable Brewster, was, "that all great and honorable actions were accompanied with great difficulties, and must be both enterprized and overcome with answerable courages;" and that "though they should lose their lives in the undertaking, yet they might have comfort in the same, and their endeavors would be honorable." This consideration of their Christian forethought has lost for them none of its heart-nerving, soul-sustaining power. They believe their coming hither was of God, and they trust him still, though he slays.

But an event is at hand which will test the strength of their faith, and the measure of their courage. The long and weary months of cold and snow, of sickness and death, are over; soft and healthful breezes from sea and land are blowing; joyous birds singing amid ten thousand branches are waking the echoes of the deep woods to the melody of their song, and everywhere are seen the budding and bursting signs of a

new and vigorous life. It is the dawning hour of a bright and dewy April morning. The set time has come for the little vessel in the harbor, the only remaining bond between the pilgrim company and the scenes of their earlier life, is to start on her homeward voyage.

"Out of the sea rises the sun, and the billows rejoice at his coming;  
Beautiful are his feet on the purple tops of the mountains;  
Beautiful on the sails of the *Mayflower* riding at anchor,  
Battered and blackened and worn by all the storms of the winter.  
Loosely against her mast, is hanging and flapping her canvas,  
Rent by so many gales, and patched by the hands of the sailors."

A volume of dense smoke is seen issuing from the ship's side, and the boom of the signal gun, announcing her approaching departure, comes rolling over the water, and goes echoing through the forest. The people of Plymouth, gathered around the tables spread with their frugal morning meal, or the altars of their daily devotion, startled into a consciousness of the event of the day, look suddenly and deeply into each other's faces, and express by silence the emotions for which they have no speech. That cannon's roar reverberates through all the chambers of their souls as the notes of a funeral bell. And

"Now from their homes in haste come forth the pilgrims of Plymouth,  
Men and women and children all hurrying down to the sea shore,  
Eager, with tearful eyes, to say farewell to the *Mayflower*,  
Homeward bound o'er the sea, and leaving them here in the desert.

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Meanwhile the master, alert, but with dignified air and important, Scanning with watchful eye the tide, and the wind and the weather, Walks about upon the sands; with the people crowding around him, Saying a few last words, and enforcing his careful remembrance; Now taking each by the hand as if he was grasping a tiller, Into the boat he springs, and in haste shoves off towards his vessel, Glad in his heart to get rid of all this worry and flurry, Glad to be gone from a land of sand, and sickness and sorrow, Short allowance of victuals, and plenty of nothing but gospel! Lost in the sound of the oars is the last farewell of the pilgrims. O strong hearts and true! not one goes back in the *Mayflower*! No, not one looketh back, who hath set his hand to this ploughing!"

The anchor is lifted, the sails are set, and now we behold the little ship whose every plank and timber they have learned to love, moving, like a thing of life, out into the trackless deep. With swelling hearts and blinding tears, they strain their vision in the direction of the receding sail until, reduced to the merest speck, it suddenly sinks behind the waves, and is gone. A simultaneous sigh bursts from their overburdened hearts, and they turn away from the now unwatched shore and deserted harbor, to homes that seemed darkened with the gloom of a new bereavement. How noble the courage, how sublime the faith, which enables these men and women, after the bitterness of their experience in the past, and amid the dread uncertainties of the future, to see the ship depart which hitherto has held out the only promise of escape in any hour of otherwise unavoidable destruction, while they remain in utter helplessness on this savage shore! It is a courage and faith in which consists the truest greatness; out of which no combinations of difficulty can prevent the growth of the grandest results.

Finding relief from their heart burden in words of trustful prayer and praise, the broken pilgrim company turn to the needful labors of the advancing season. Busy forms are seen moving to and fro in the open spaces, and the ready spade is vigorous plied in breaking and subduing the yielding earth. The few acres, that with their diminished numbers and scanty seed, and simple implements, they can cultivate, are seasonably sown and planted. All through the summer, amid occasional Indian visits for purposes of curiosity, trade, and treaty, they are occupied with the cares and toils of their little, but momentous husbandry.

In the quiet of their secluded life they do not forget that they are encompassed by hordes of savage men, from whose treacherous attacks they are never safe. The rude platform, mounted with cannon, which it was one of their first cares to erect on an elevated spot that overlooks both sea and land, is not a sufficient means of defence. They must have an army. Not more than twenty men are they in all, and some of these



are exempts. But the needed army is organized. In the intervals of their summer's toil, clad in the garments of their daily labor, a little band, a bare dozen in all, is seen marching three abreast up and down the little street that runs between the two rows of pilgrim cabins, receiving the approving smiles of the matrons, and provoking the shouts of the laughing children as they pass, and then moving out with measured step over the hill, or down toward the shore. This is "the army of Plymouth," and no army has ever had a more momentous work to do, or did the work assigned it better. Note their gallant leader. He is an old soldier of Flanders. Longfellow thus describes him :

"Short of stature he is, but strongly built and athletic,  
Broad in the shoulders, deep-chested, with muscles and sinews of iron,  
Brown as a nut is his face, but his russet beard is already  
Flaked with patches of snow, as hedges sometimes in November."

Courage flashes in this man's eye, and speaks in every feature of his face. His every tone and movement are those of a man born to command and achieve. Even the short, sharp strokes with which he subscribes his name, whether to documents of peace or war, are stiff with the iron of his will, and bold with the fearlessness of his spirit. The sword he wields is of the truest steel, a genuine "Damascus blade;" and so well does he wield it, that long centuries after he has fought his last battle, and slept his last sleep, it shall be cherished and guarded as a sacred and honored memorial of his name and his deeds.\* The hand of its owner never trembles in the presence of a foe, his heart never quails.

His military position, with the acknowledged skill and prowess that won it for him, gives him a rank among his fellow pilgrims second only to that of their honored governor, and, if possible, more honored elder. As the men of Plymouth march to their accustomed place of worship on a Sabbath morning, gun in hand, and in military order, in response to the call of the beating drum, with the governor walking behind

\* This sword is preserved among the relics in Pilgrim Hall, in Plymouth.

them clothed in his robes of office, their venerable religious teacher is seen on his right hand ; and on his left, with his sword hanging by his side, the sturdy captain. The name of Standish, the fearless and skillful leader of the little pilgrim army, shall go down to the generations of the future, side by side with those of Bradford and Brewster, the earliest military name in the records of a great people. Without that name, and the deeds performed by its owner and his men in this first summer and subsequently, the names of honor, and the deeds of patriotism and valor that in ever increasing numbers are to follow it in those records, would have been forever unknown.

The toils of the summer, those of the soldier and those of the husbandman, are over. The harvest has been joyously gathered. The puritan storehouse is bursting with plenty. It is a bright and beautiful autumn day, and the pilgrim band give themselves to acts and scenes of special rejoicing. No excesses are indulged in ; no base surrenders to appetite and passion, and no childish follies mar the beauty and poison the pleasure of their feast of gladness. The voice of their noble captain is heard shouting cheerily the word of command to his "great and invincible army," as they playfully exercise the arms they know so well how to exercise in earnest. Gazing in awe-struck admiration upon the military display, and occasionally timidly handling the guns, wandering curiously here and there among the puritan dwellings, and now and then crossing a threshold, are seen a goodly number of friendly Indians, invited hither to share in the festivities of the occasion. and to learn from what they see a lesson of friendship, and, perchance also, of prudence and caution. The tables of the people, adorned with the latest of "the wild flowers of 'very sweet' fragrance," that they have testified to their friends across the ocean "add a charm" to the land of their choice, are abundantly provided with turkeys and venison from the forest, and with the best fruits of their summer's husbandry. In glad and grateful circles they gather around them, and reverently do we listen to the words of prayer and sacred song in which they ascribe their joyful thanksgivings to "the Lord

of the harvest." This festive day shall never be forgotten. Each successive year all along down through the centuries, as the children of the pilgrims shall "shout their harvest home," the garments of joy shall be worn; the festive board shall be spread; the service of thanks shall be rendered.

A few days more are numbered. The pilgrim band have passed them in welcoming to their harbor the ship "Fortune," freighted with news, and friends who have come to cheer their loneliness, and in making the last needful preparations for the rigors of the coming winter. And now, the anniversary of their landing has come. The first year of their experience on this wild and desolate shore is ended. What a year it has been! How marked, how glorious evermore must be its position among the years of time!

We have tarried long amid its scenes. There is not time now to speak of the heaven-inspired motives and ends that brought the actors in them to the rock of Plymouth; of the institutions of civil and religious liberty for a great nation of which they were the unconscious founders, and of which their privations and achievements were a part of the measureless price; of the mighty conquests of civilization, whose birth throes were in the sufferings and sacrifices of their exiled life; of the great and yet unfinished battle of freedom against oppression, in which they were the scarred but always unvanquished and noble leaders; of the supreme devotion to God and truth that lay underneath, and cropped out through, all their plans and experiences; and of the wondrous courage, the unshrinking self-denial, the unwavering loyalty to conscience and duty, the undying persistency of hope, and the transcendent faith in God, which found such abundant and unmistakeable manifestation on the pilgrim shore. In regard to all these facts and virtues, the scenes we have witnessed on that shore make their own suggestions, and enforce their own lessons.

By common consent, this two hundred and fiftieth year since the planting of the pilgrim colony at Plymouth, is to be signalized by a special commemoration of these scenes,

and by special heed to these suggestions and lessons. It is well. The seed planted so long ago at such cost, in such human weakness and such Divine strength, is only now beginning to approach the full glory of its fruitage. The toil and struggle, faith, hope and sacrifice of the seed-time were for our Fathers. The joy and responsibility of the harvest, outmeasuring their wildest dreams and grandest faith, are ours. God grant that this memorial year may give substantial proofs of a spirit of consecration to the Master, and of a love for the great principles of gospel liberty for which they rejoiced to suffer, that shall make us equal to the demand of our time, as they were equal to the demand of theirs!

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### ARTICLE III.

#### THE RELATION OF AMUSEMENTS TO THE EDUCATION OF THE SENSIBILITIES.

AMUSEMENTS have their empire in the sensibilities. They work the intellect moderately, and give exercise to the will in a subordinate degree; but their constant play and pleasure are with the feelings. One wise law with amusements, spontaneously or instinctively chosen, is, not to task the intellect or will, but to delight the susceptibilities. The very meaning of amusements—to occupy the attention with agreeable objects—implies pleasure to the feelings. When that ceases, it is no longer an amusement. Amusements are sought and indulged for the pleasurable excitement they give. Some of them put some of the sensibilities to use more than anything else can; and some get such control of the feelings that they create a passion.

Some kinds of amusements are certainly legitimate. They err who pronounce all pernicious. Their realm being so important a province of the mind, it cannot be that they are without utility. The intellect, whose prime object is labor,

must have some rest beside that of sleep. It cannot work intensely during all waking hours, it cannot sleep during all the time of needful rest. It is an object, then, to direct it to some light occupation, to detain it with agreeable objects, and that diversion is recreation, is amusement. The kinds of amusements must vary with different persons, for what would be diversion to one would be labor to another. When the Apostle Paul was no more a child, he put away the things of a child, but a child's play-things, for it, are just as legitimate as a man's for a man.

The most exhaustive method for determining the character of amusements is to weigh their effect on the sensibilities. Scarcely anything is more insidious than evils that often arise to the affections. These may be obscurely diverted to error, and with so slow a process as to be scarcely observable. A breath often moves them slightly, as though the leaves of a forest. The most seductive pleasure may entice them to an evil bias. But close observation can detect the slightest current of the stream; if not in one position, then in another. If watchfulness is needful anywhere, it is to note the influence of the more doubtful amusements on the feelings, and thus on the character. But when the effect on the susceptibilities is determined, the question is settled. Immoralities or other evils may be a part of the results, but often the dissipation and demoralization of the feelings are begun before the depreciation of health or immorality of life is suspected. And some amusements so grossly deteriorate and debase the affections that ruin is emblazoned on their very front.

These few basal truths may render some aid in putting an estimate on some of the popular amusements of the day, and in establishing some wise rules for guidance.

Amusements should not be indulged to a disproportionate exercise of the sensibilities. All work and no play is evil; all play and no work is evil. Work stands before play. Amusement is not legitimate unless sooner or later subservient to labor. It is worth asking at the present day, whether amusements are not often injuriously sought as an end, with-

out being the means to a higher object, whether some do not make play their chief business, so that it produces an abnormal growth of the feelings, and is pernicious in example. Amusement solely with the multitude, and no entertainment with the few or with one's self, or *vice versa*, disagrees with a symmetrical development of the sensibilities. Amusements should be chosen with a view to secure the highest ends of recreation in each case. Not that the discrimination and choice need be made a burden, but general rules are easily established. Why shall a person whose occupation is sedentary waste his time with sedentary amusements? Let him choose those that give exercise in the open air. Sedentary games in college should generally be discarded. The student should unite exercise with amusement. When he wants amusement alone he should some of the time seek it in light but useful reading.

Those amusements should be discarded that beget craving passions. With legitimate amusements the feelings are awakened and gratified for a time; but when the exercise or recreation is sufficient, the amusement is no longer desired. With others the feelings grow to inflamed desire and unreasonable demands. Does the game or play create a craving and ungovernable passion? or, does it give pleasure without carrying the sensibility beyond its subordinate place? Gambling is utterly condemned by this rule, for it incites to insatiable thirst. Theatre-going, when weighed in this balance, is with many found wanting, for it often breeds a passion that breaks down integrity and honor for its gratification. Legitimate amusements may be abused, but the natural tendency with them is not to abuse. There is no natural proclivity to gambling and dissipation in the exercise and amusement of boat-rowing, yet some have of late annually degraded it to such associations. The drinking of water has no natural inclination to excess, but drinking any intoxicating liquor has; the alcohol inflames the thirst; the more drinking the more thirst, and the moderate drinker this year may be a drunkard the next.

Those amusements should be discarded whose history has in general been marked by injurious excitement and excess. Even though some may practice them safely, if others are thereby stumbled and made weak, it should be enough to set them aside. On this ground no one can say much for card-playing. If any can moderate themselves in its indulgence, the majority do not. It has a natural affiliation for something more than vivacity, for flaming excitement, for long and late hours, for gambling. Such has been its history. Reform the game, set all bounds of propriety, and with many it will soon break over into dissipation and other evils. The question is not whether the strong and watchful can hold it within bounds, but whether the mass of men will. We are not to live unto ourselves alone. Things go in this world by their tendencies, their natural proclivities; and he who by his example aids a gravitation to evil, does a wrong to his fellow-men, and an act displeasing to God. Tried by this rule alone, the dance is, at first sight, distrusted. Its high excitement will often break in upon the hours of sleep, and other laws of health. Nothing wholly innocent and harmless will so persistently commit such offences against human welfare. Injurious excitement and excess have marked its history. The knowledge that long dancing at a time, and at late hours, and in heated and close rooms, is attended with the great danger of colds and sickness, has never been sufficient to keep this amusement within due control. It has, therefore, an inherent tendency to excess, and a mis-education of the sensibilities. For any to take it in hand, thinking that they are going to reform it for all mankind, were preposterous. It is not susceptible of conversion. The less objectionable dances are likely to lead to the more objectionable, the pure to the impure, a large portion of the low and vile will indulge in the practice with impure feelings, on purpose to gratify them, and there is something in the amusement itself to gratify their base desires and designs. With many it terribly perverts and degrades the sensibilities. The billiard saloons of this day are perverting and giving a mischievous



growth to the feelings and tastes of many who frequent them. They are without the recommendation of giving good, open-air, athletic exercise, and are not often sought for that purpose. They entice, in part, through the desire to practice a certain skill, which is nearly worthless, except for the game itself. The passion for that skill tempts thousands to waste of time, and expenditure of money, without sufficient remuneration. The game furnishes peculiar inducements to gambling, so strong with many that that vice easily ensues; and as one passion often excites another, or an appetite to keep it company, the intoxicating bowl often becomes the accompaniment of the game. The private billiard table is less objectionable, but it has much facility for feeding the public ones. Horse-racing, at fairs, is cultivating an unhealthy excitement and passion for gambling with large numbers, and is otherwise mis-educating the sensibilities.

On the other hand, a sufficiency of games and amusements can be selected that necessitate exercise in the open-air, or its equivalent; that generally are not practiced beyond the point of needed exercise; that have no inherent tendency to gambling or drinking; that are pleasing because they give ample opportunity for the exercise of skill; that give vivacity and a good flow of spirits by the quick circulation and oxygenation of the blood; that gratify the social desires without any personal contact or intimacy likely to engender passion, and that send people home in good season, and help them to a good night's sleep. Here are various sensibilities that are gratified and cultivated without perversion;—the desire for the open-air, for brisk movement and vivacity, for laudable contest in strength or quickness of thought and movement, for the exercise of skill, for conversation and laughter, and the love of order, punctuality, and good hours. If, now, these amusements are needed, in each instance, for exercise or diversion, and are not perverted or carried to excess, to which there is no natural proclivity, they are useful without injury,—a good without evil.

Those amusements have a pernicious effect on the sensibili-

ties that unfit the mind for the serious engagements and religious services of a Christian life. There is no war between things that are right and useful. A week-day, properly spent, does not unfit for the Sabbath; nor a proper amusement for religious duties. It has long been noticed that prayer and revivals of religion do not accord with some amusements. A dancing-school often goes far to break up a day-school. A Connecticut pastor describes a band of young church-members who became enamored of the saltatory art, and devoted to it one evening in the week. They soon deserted the prayer-meeting, most of them absented themselves from the Lord's table, and became quite irregular in attendance on Sabbath worship. "A revival of religion, that quickened others, left them like a heath in the desert; their cards and dancing have well-nigh ruined them." If this is an extreme case, there are many others resembling it so much as justly to cast distrust upon these amusements. Some amusements are known to be utterly inconsistent with a Christian character, and those that often weaken and undermine it, are not worthy of confidence and patronage. There is a kind of novel-reading amusement that overstrains and perverts the sensibilities, and renders sober realities insipid, and religious devotion distasteful. The harmful books are such as rely on exaggeration, excess of coloring, unnatural representations, — on the principle named by Lord Bacon, that "The mixture of a lie doth ever add pleasure," and such as deal in horrid descriptions of crime, and in impurities unfit for the social circle or the private eye. The damage is not done simply to those who crave and search for such reading, but to numbers who stumble on some parts of it, or try it from curiosity, or for passing recreation, or who fall into company with the readers of these injurious novels.

Dr. Ray, in his "Mental Hygiene," says: "There can be no question that excessive indulgence in novel-reading necessarily enervates the mind, and diminishes its powers of endurance." "It is a characteristic of our time, and is chargeable with many of the mental irregularities that prevail among us in a degree unknown at any former period."

On the other hand, there is much reading that furnishes agreeable diversion and amusement, at the same time infusing a fashioning, molding element into the heart. Reading that might be labor to some, is diversion to others. Chief Justice Story read law reports for amusement, — the severest tax to many minds, — and yet he had entertainment in it as much as any have in drinking-saloons and theatres. President Edwards says he pored over the newspapers of the day to see if he could gather any intelligence that indicated an advance of Christ's kingdom. That to him was pleasing diversion, amusement. A close observer embodied true philosophy in the words, "Let me make the songs of a people, and I care not who makes their laws." Songs and hymns are, in the main, addressed to the sensibilities. They appeal to feeling through the sentiments, and love of beauty and music, and thus increase its depth and power. They sometimes arouse to great fervor, and often call into action some feelings in children for the first time. If they are good, only just and wise laws are likely to be enacted. If evil, they carry wrong opinions, poisonous sentiments, a spirit of vanity, thoughtlessness, and sensualism, and thus degrade the sensibilities. Minstrel concerts and circuses, by some of their music and accompaniments, vitiate and poison the feelings, and Sunday bands of secular music tend to secularize and destroy the religious feelings of the whole public where they are allowed. Even the very music and movements of the dance, long-continued as they are, tend to thoughtlessness and vanity. This is shown by the fact that those who practice it to much extent, are likely to become dolls or dandies.

Amusements should be rejected that hazard property, by games of chance or feats of skill. The amusements, by means of raffling and other lotteries, at fairs and festivals, though thoughtlessly or sportively indulged by many, and with the plea or excuse of benevolence, are really educating the sensibilities with some for the steady practice of gambling. Though only one in a thousand may fall, none are justified in giving occasion for that fall. And if there are amusements

that tend to profane the faith in a particular providence, they are also evil. There is a serious appeal to Divine providence in the casting of lots; and the question may well be asked, whether a game of chance, which is the casting of lots in play, does not tend to profane and dissipate the reverential feeling that appeals to God for his guidance in all the minutiae of life.

Those amusements should unhesitatingly be discarded that embrace pernicious associations, either in society or thought. On this ground some plays in the theatre are condemned by all respectable persons. Should not all theatres be condemned that will at any time introduce such impurities? And after *they* are rejected, how many will be left? The opera, that with enchanting song will induce reveries on impurity, is not to be tolerated by the pure. Rev. F. W. Robertson, in discoursing on the difference between spiritual and sensual excitement, arraigns French novels, romances and *plays* thus: "You would be shocked at seeing your son in a fit of intoxication; yet, I say it solemnly, better that your son should reel through the streets in a fit of drunkenness, than that the delicacy of your daughter's mind should be injured, and her imagination inflamed with false fire. Twenty-four hours will terminate the evil in the one case. Twenty-four hours will not exhaust the effects of the other; you must seek the consequences at the end of many, many years. I speak that I know; and if the earnest warning of one who has seen the dangers of which he speaks realized, can reach the heart of one Christian parent, he will put a ban on all such works, and not suffer his children's hearts to be excited by a drunkenness which is worse than that of wine."

Amusements should not be indulged which require mental action, or bodily states that are the counterfeit or resemblance of evil passions or practices. Henry Maudsley, an English physiologist and pathologist, with much discrimination says, "When we put ourselves into an attitude that any passion naturally occasions, it is most certain that we acquire in some sense that passion." "Any particular passion is rendered

stronger and more distinct by the existence of those bodily states which it naturally produces, and which in turn, when otherwise produced, tend to engender it. Mr. Baird found, by experiments on patients whom he had put in a state of *hypnotism*, that by inducing attitudes of body natural to certain passions, he would excite those passions." This philosophical fact gives the key to an argument. In the game of boxing, the boxers assume various positions and attitudes of men in anger, aiming to injure each other. Then the game tends to cultivate anger and violence. Carrying deadly weapons to inflict vengeance, cultivates the passion for bloodshed. The boy allowed to carry a pistol in his pocket is in danger of becoming a murderer. Dueling is fostered in that way. In the Greek, stage-player means *hypocrite*. The stage-player is in a sense, a hypocrite. He plays what he is not. He represents passions he does not feel. He enacts the part of a criminal. It tends to produce in him a passion for the crime. That passion may be developed in his children after him. Booth said, just before his assassination of President Lincoln, "Are you going to the theatre? There will some splendid acting there to-night?" How did he prepare himself for that awful tragedy? By acting the criminal a thousand times before. The buffoon at a theatre, or circus, or at a home, puts himself into attitudes and sayings of a fool, and the tendency is to make himself and others foolish. Play-actors represent many evil passions, it might be expected that many of them would be immoral. On Maudsley's principle there never can be a Christian theatre except to enact virtues, and virtue were better enacted in real life than on the stage. Where is the time or place for mimic goodness? Some dances are an outrage, because they allow lascivious attitudes. All modern dancing is probably injurious, because it embraces attitudes and motions to such extent, and set to such exciting music, as to engender thoughtlessness, giddiness and vanity, if no more. Operatic performers that enact love scenes, or the incidents of social crime, cannot but have their sensibilities tainted, and the beholders are partners.

There are far better modes for all needful recreations and amusement, that shall prostitute none of the human powers to hypocritical action, or impure associations; recreations more amid nature, and with art in accord with nature's laws. The disciples at Phillipi at the time for worship, "went out of the city by a river side, where prayer was wont to be made." The grass, the shade, the fields, the water, drew them on if they would, into harmony with God. The realms of nature are empowered for human recreation. They soothe and refresh the whole being, and bedew the sensibilities with a natural grace. Rousseau comments on a contemplation of nature thus: "I wondered to find that inanimate beings should overrule our most violent passions; and despised the impotence of philosophy for having less power over the soul than a succession of lifeless objects."

The Spirit of God gives most delightful, reviving and often exhilarating enjoyment to every one brought into communion with Him, and that Spirit is the most powerful and efficacious educator of the human sensibilities. Hence with those whose sensibilities are under the Spirit's sway, religious services become an entertainment, even a recreation, although often the intellect and will must be taxed or tasked with religious things beyond the mere accompanying *play* of the sensibilities. Blessed are they who place themselves under his tuition, and stay in that school.

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#### ARTICLE IV.

##### THE WORSHIP OF JESUS CHRIST HISTORICALLY CONSIDERED.

WHETHER Jesus Christ is entitled to Divine worship, is not merely a theological, but primarily a moral question, and that of the highest order. For to deny Him due worship, and to offer to Him — were that possible — an undue worship, are equally sins against the Divine Majesty. While it is also

man's first duty to worship the Being who is revealed from heaven as the object of worship.

The worship of Jesus Christ is an existing fact. It has a historical existence. It can be observed in its origin and traced in its continuance. A proper conclusion in regard to it depends upon historical testimony. We must therefore go back to the documents cotemporary with its origin.

We choose—for the sake of freeing the case from side questions, and in order to bring some main proofs as directly as possible before us—to dismiss every witness that is challenged by scholarly skeptics, however unreasonably, and to content ourselves with a tithe of our legitimate evidence. We shall, therefore, not appeal to the four Gospels, nor to the Acts, nor to any of the Epistles, the authenticity of which will be questioned a moment by any borrower of the infidel fashions of learning. The Tübingen destructives, under Baur, have frivolously set aside most of the books of the New Testament as "unhistorical," the German word for a fabrication. But even they have allowed somewhat to survive their capricious and violent tests. We will take only what they concede and make it the basis of our inquiry. Paul's Epistles to the Romans, the Corinthians and the Galatians, are admitted by the Tübingen school to be the genuine letters of the Apostle to the Gentiles. Hilgenfeld, the present leader of that school, admits, in addition, the Epistles to the Thessalonians and the Phillipians. We will, however, content ourselves with the four epistles first named. From the strength of the case upon this meagre concession of the extreme skeptics, the sufficiency of the Christian foundations will be evident. It will appear to any reader of these four epistles.

I. That Paul ascribed Divine dignity to Jesus Christ. He dwelt before his advent in glory: "Though he was rich, yet for our sakes he became poor." \* "The princes of this world" "crucified the Lord of glory." † He exercised authority over men before His advent. The Israelites "tempted Christ, and

\* 2 Cor. viii. 9. † 1 Cor. ii. 8.



were destroyed by serpents.”\* He is now to be feared as almighty. “Do we provoke the Lord to jealousy? Are we stronger than he?”† He is to judge mankind hereafter. “We shall all stand before the judgment seat of Christ, that every one may receive the things done in his body.”‡ He shall “put all enemies under his feet,” and then “deliver up the kingdom to God, even the Father.”§ He is “the image of God.”|| One throne seems to contain both Christ and His Father. “There is one God, the Father, of whom are all things, and we in (*lit.* for) him, and one Lord Jesus Christ, by whom are all things, and we by him.”¶ The Divine name of LORD is bestowed alike on Christ, and on his Father, repeatedly.

2. It appears also, that Paul worshiped the Being whom he thus described as enthroned in Divine glory. His name is associated with God’s in salutations and benedictions—which are a kind of prayer. “Grace to you and peace from God, our Father, and the Lord Jesus Christ.”\*\* Paul prayed to Christ for himself. “For this thing I besought the Lord thrice that it might depart from me.” And Christ answered him: “My grace is sufficient for thee, for my strength is made perfect in weakness.”†† Paul describes this praying to Christ as the common habit of Christians, “all that in every place call upon the name of Jesus Christ, both theirs and ours.”‡‡ Accordingly Paul regards him as the Omnipotent Hearer of Prayer. He also expressly says, “that the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”§§

From these quotations, which could easily be multiplied from the undisputed letters of Paul, it appears that Paul both regarded and worshiped Jesus Christ as the possessor of the attributes of Deity.

3. It appears also that the worship of Christ was well estab-

\* 1 Cor. x. 9. † 1 Cor. x. 22. ‡ 2 Cor. v. 10. § 1 Cor. xv. 24, 25.  
|| 2 Cor. iv. 4. ¶ 1 Cor. viii. 6.

\*\* Rom. i. 7. †† 2 Cor. xli. 8, 9. ‡‡ 1 Cor. i. 2. §§ 1 Rom. x. 12, 13.

lished at a period not later than fifteen or twenty years after Christ left the earth. The crucifixion took place A. D. 30. These epistles were *written* between A. D. 56, and A.D. 59. But they are the record of a doctrine that had been *preached* earlier. Paul started on his first missionary journey about A.D. 54. He was in Galatia about A.D. 51, and at Corinth the year after. And there is no hint or trace of any progression in his views of Christ's deity from first to last. His doctrine is fixed from its first appearance. What then? It is the testimony of unquestioned historical documents, that, in fifteen or twenty years after Christ left the earth, he was receiving, from numerous and widely scattered societies, such worship as is due to God alone. Here is the patent, indisputable fact. Two solutions of it are offered.

The skeptic supposes it to be the result of a hallucination unparalleled in history. It was passionate love, says he, transforming itself into idolatrous veneration. It was a heated imagination, decreeing reality to all its fondest and vainest fancies, crowning the dead Master with a halo of legendary wonders, investing him with superhuman attributes, and Divine perfections.

Let us test this theory by the facts which our historical documents present.

I. Observe the significant *omission* which characterizes these epistles. No mention is here of any miracles that Jesus wrought. The skeptic regards the gospel miracles as legends of a later age than the date of these epistles, and thinks that Jesus came to be deified as the result. But Paul worships Christ, and wide-spread churches worship him, before the miraculous stories were composed, according to the skeptic theory. This fact utterly demolishes the fable theory of the origin of the gospels. And the absence of all allusion to Christ's mighty works, in those documents attesting his worship, disposes of the idea of this progressive idealization into a God. There is no trace of that ladder of gradual exaltation, of which we are told this deification was only the topmost round. The cross is "the centre and sign" of these epistles.

Salvation through faith in Christ crucified their joyful burden ; the purest moral precepts, the most fervid arguments, the most tender appeals to the debt of love ; but no mention of the miracles of Jesus ; they have disappeared, like stars in daytime, amid the glory of the throne of Christ. Remember, the skeptic allows us only these four epistles for our historical basis. According to these, Christ is not said to have wrought one miracle. But he is worshiped as God. How came he to be so worshiped, the skeptic has not shown.

II. Observe again, *the early date* at which we find the worship of Christ established. That worship is not only rooted in Palestine, but victoriously spreads through distant lands, before the babe born in the year of the crucifixion has attained to manhood. Fifteen years had passed since Jesus had been executed, and his followers dispersed, when Paul sets out to propagate his already established worship. The eye-witnesses and actors on both sides are still alive. Fifteen years draw no veil of oblivion over the ignominy of that death, set up no screen of obscurity thick enough for the fable-making genius to work behind. Think what it is, to elevate any seeming man to the throne of the Almighty ; much more, one seeming to perish rejected of men, and stricken of God. Think what it is, for this to be done while all the most contradictory and humiliating facts about such a person are fresh in mind, and enemies, flushed with triumph, are on the watch and in front. Yet this comes to pass, not in distant corners of Western Europe, or Eastern Asia, among men who never saw Jesus, and exaggerated all they heard, with none to correct, or contradict, or compel to tests of strict veracity. But rather, among the contending friends and enemies, the countrymen of Christ, while all the real facts are in fresh and vivid remembrance. Those who had stood aloof, or opposed, during his life-time, now swell the societies of his worshipers. One of them in particular, a scholarly and learned man for those times, tells us that he was changed from a fierce enemy into a worshiper of Jesus,\* and we behold him actually propagating

\* Gal. i. 13-23.

that worship in foreign lands, within fifteen years from the crucifixion of his Lord. How came Christ, under these circumstances, to be worshiped, through a grand delusion? Let the skeptic show.

III. Once more. This worship of Jesus Christ *remains to-day* precisely such as Paul introduced it into Corinth within twenty years of the crucifixion. Now, what is more preposterous, what more in the teeth of all philosophical principles, than to suppose that the unrealities of fiction and the illusions of error maintain their original form, and preserve their primitive characteristics, in a course of handing down through eighteen hundred years? Yet the skeptic has to believe this has happened to the so-called hallucinations of Christianity. Just look at the facts. The Gentile multitudes of the first century are described as a hot-bed of superstitions, prone to accept every supernatural tale, eager to chase every wonder, swift to magnify every marvel. Into such a world, says the skeptic, the disciples, having dreamed out a fanciful ideal of a divine man, projected their tissue of exaggerated fiction. Well, then, explain how such seed, falling into such soil, failed to bring forth after its kind! Recur to the four historical documents that show the features of our Christ-worship at its introduction into the Gentile hot-bed of credulous superstition. Has any new trait been added to the worship here described? Are any new elements of character discoverable in the modern conception of Christ? Can any Gentile embellishments be detected, overlaid upon the historical portraiture by Paul the Jew? Are any new expressions of worship now paid — have any ancient ascriptions been withdrawn — from him who was at the beginning set forth pre-existent, creative, sovereign, omnipotent, omnipresent, the hearer of prayer, and the universal judge? No turbid stream of fable can keep itself thus free from change, or mixture, as it flows. Truth only is immutable, eternal. The Christ-worship, which we behold Paul setting up in pagan Corinth, in twenty years after Jesus died, flows down to us through eighteen centuries, flows on, unchanged, identical, pure. This abiding, conservative, self-purifying quality, in

the midst of hostile and polluting elements, is the quality of truth alone. If we cannot recognize truth by its qualities, we cannot recognize truth at all. If Christ be not the rightful object of worship, how came he to be worshiped, as in Corinth, so in America, "the same yesterday, to-day, and forever?" Let the skeptic say.

But how is the force of our conclusions heightened when we reflect that we have presented but a fragment of our evidence, that we have reasoned only on the comparatively meagre allowance that the skeptic will pass unchallenged! Of the practical working of Christ's worship upon society and souls, we have said nothing. The historical root of the actual piety and philanthropy, that difference Christendom from heathendom, has been the worship of Christ. And "who can bring a clean thing out of an unclean?" Should we add this comprehensive fact of experience to our historical argument, we do not see how a mathematical demonstration could give an honest mind greater certainty in confessing with Paul: "I know whom I have believed."

The skeptical theory concerning the origin of the worship of Christ has shown its utter incompetency to meet the tests which a historical inquiry presents. The Christian theory is stated in the four epistles themselves, to whose testimony we have listened. It needs no further statement or confirmation from us. To declare the supreme lordship of Christ, creeds have done all that they could; books, never abler, are doing all they can to demonstrate it; the only thing yet needed is that *lives* should verify the work of creeds and books. Oh, Christian disciple, give not, by a worldly and covetous life, any occasion for the infidel's cavil, that your Christ is but a factor in a theological problem, an expedient to get by a fancied dogmatic difficulty in a scholastic plan of salvation! Oh, if that wondrous confession of the apostle, "The Son of God loved *me*, and gave himself for *me*,"\* fail to pervade the currents of our daily life with the spirit of charity, of self-devo

\* Gal. ii. 22.

tion, of humility in the service of an ever-present and Almighty LORD JESUS, well may we doubt whether we are not of those who only *call* him Lord, to whom he will profess, "*I never knew you.*"

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## ARTICLE V.

## CHRIST'S DEATH A SUBSTITUTE FOR PUNISHMENT IN THE MORAL GOVERNMENT OF GOD.

THE object of this article is not to define and prove a theological *dogma*, but to determine a *fact*. The subject will be presented, therefore, not in strictly scientific form, but in the form of simple testimony drawn from the Scriptures and collated, so that it shall explain itself.

This method is adopted on account of the special interest which recent discussions have gathered about the subject, and the demand of the popular mind for a view of it, that shall be free from certain technicalities which make the truth hard to be understood, and with some, harder to be received. Modern assaults on the fundamental principles of our evangelical faith are alarming to some. They are in reality among the most hopeful signs of the times, if they shall but drive the friends of the faith to re-study and re-state the great truths by methods, and in forms adapted to the current thinking of this age.

No doubt, the difficulties which invest the subject before us, spring chiefly from the attempts of men to be wise above what is written in their scientific digests, and from the unwillingness of men to accept the simple fact with such explanation as God has been pleased to give. Many advocates of the doctrine of the atonement have thus been led to present it in a phase which seems to violate reason and common sense. The opponents of the doctrine, on the other hand, have been just as unreasonable in refusing to admit the fact, even on the authority of a divine revelation, without a satisfactory explanation

to justify the fact. Let us try to avoid both errors. Let us understand that the fact can be made known, and established only by direct announcement from God himself, — that our theories about the fact must be limited by the explanation which God has given, — and that it is possible, by faith, to accept and hold the fact, so that it shall be a prime element of life in the soul, without comprehending all the relations and bearings of the fact, or any of them, except those which concern ourselves.

Any discussion of the subject presupposes the existence of a personal God, who is at the head of all things; that he maintains a moral government, to which all mankind are subject; that the great object of this government is to illustrate and develop moral rectitude, as essential to the highest welfare of all moral beings; and that in case the government is violated by rebellion or transgression, *punishment* is necessarily introduced to subserve the great end of the government, by expressing and inflicting the just desert of the wrong doing. From this view, it appears that punishment must inevitably follow transgression. Human reason, unaided, can conceive of no alternative. No idea of escape, by either remission or substitution, could enter the human mind, except it were suggested by word direct from the throne of God. For, a world in which sin abounds, if any relief of this kind be possible, it is of consequence enough to warrant a special revelation for its announcement. Accepting these Scriptures as such a revelation, we turn to them asking, what do they say? What is the word of grace from our great, and good, and holy Sovereign?

It stands concentrated in this simple announcement, that "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*" Then the leading thought is unfolded and defined, by large and varied testimony concerning the person thus introduced, and what he did. Gathering up this testimony, as it bears on the point before us, we find

1. Many statements which show that this Jesus, Son of



God, came into the world on a special errand, of which the central and significant thing is his *death*. The witnesses must speak for themselves. Paul to the Galatians (iv. 4-5) says: "When the fullness of the time was come, God sent forth his Son, made of a woman, *made under the law, to redeem them that were under the law*, that we might receive the adoption of sons." Matthew (xx. 27-28) reports Jesus speaking thus of himself: "Whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and *to give his life* a ransom for many." The writer to the Hebrews (ii. 9) says: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; *that he by the grace of God should taste death for every man*." Then a little further on, recognizing the effect of his incarnation to identify the Son of God with the children of men, he adds (v. 14, 15): "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; *that through death*, he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage." John (x. 17, 18) gives the words of Jesus: "Therefore doth my Father love me, *because I lay down my life that I might take it again*. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. *This commandment* have I received of my Father." Matthew (xvi. 21; xvii. 22; xx. 17); Mark (ix. 12), and Luke (xvii. 26), record repeated instances in which Jesus predicted his death as sure to come, and as necessary to the accomplishment of his mission. So, in the transfiguration, Luke (ix. 31), says that Moses and Elias "appeared in glory, and *spoke of his decease* which he should accomplish at Jerusalem." John (xii. 27-33), with the comment: "This he said signifying *what death* he should die," records these words of Jesus: "Now is my soul troubled; and what shall I say? Father, save me from this hour; *but for this cause came I unto this hour*. Father, glorify thy name. Now is the judg-

ment of this world; now shall the prince of this world be cast out. And I, *if I be lifted up from the earth*, will draw all men unto me." Jesus' prayer in Gethsemane: "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done;" and the cry from the cross, "It is finished!" show that *in his death* he reached the climax of his mission. So after his resurrection, communing with the two on the way to Emmaus, (Luke xxiv. 26), he says: "*Ought not Christ to have suffered these things, and to enter into his glory?*" Paul, writing to the Philippians, (ii. 5-11), and sketching, in few words, the self-abnegation of him "who being in the form of God, thought it not robbery to be equal with God," states the end and climax of his condescension thus: "And being found in fashion as a man, he humbled himself, and *became obedient unto death, even the death of the cross.*" And again, writing to the Romans, (vi. 3), he brings out the same view of his death as the acme of Christ's work: "Know ye not," he says, "that so many of us as were baptized into Jesus Christ, were baptized *into his death?*" And under the impression of this thought, he writes to the Corinthians, (1 Cor. ii. 2): "I determined not to know anything among you save Jesus Christ, and *him crucified.*"

An exhaustive treatment of the subject would require a particular exegesis of these Scriptures severally. Such an analysis would give greater distinctness and prominence to the leading thoughts, clearly perceived in this glance at them grouped together. They present the testimony of different witnesses given incidentally and directly, in diverse connections, and with different shadings of the thought, all combining to show that the mission of redemption on which the Son of God came into the world; the peculiar law to which he became subject; the special commandment which he undertook to obey; the issues steadily contemplated by him through the whole of his public life; the glory to which he aspired; the memories of his first disciples, and their preaching concerning him; — all are most closely and significantly identified with his *death*. With this testimony before us, how can we help asking, what

was the peculiarity of that death? With others, great men, whose power the whole world has felt, death comes in to cut short an appointed career; but in this case, the whole life seems begun and unfolded, with reference to the death by crucifixion with which it was closed. What does this mean? A partial answer is given

2. In another group of Scriptures which connect that death with the *sins of men*.

The forerunner, John the Baptist, (John i. 30), pointing out Jesus to his disciples, said: "Behold the Lamb of God, which *taketh away the sin of the world*." John, the evangelist, echoes the thought in his epistle, (1 John iii. 5): "Ye know that he was manifested *to take away our sins*." So Paul, (1 Cor. xv. 3), gives a concise summary of the gospel he preached: "For I delivered unto you, first of all, that which I also received, how that *Christ died for our sins*, according to the Scriptures." The same idea recurs frequently in many and varied forms through all the writings of the great apostle. Jesus himself said, (John xv. 13): "Greater love hath no man than this: that a man lay down his life for his friends;" and Paul gives what may be regarded as a comment on the statement, when he says (Rom. v. 8): "God commendeth his love toward us, in that while we were *yet sinners*, *Christ died for us*." The thought comes out in another form, in the epistle to the Hebrews, (ix. 26): "Now once hath he appeared *to put away sin by the sacrifice of himself*;" and again (v. 28), "*Christ was once offered to bear the sins of many*."

3. The same view stands out with a distinct phase, in a third and numerous class of Scriptures, which speak of *remission of sins*, and redemption through *the blood* of Christ.

Jesus himself said, as he instituted the Eucharist, pointing to the symbolical wine, (Matt. xxvi. 28): "This is the blood of the new testament, which is shed for many, *for the remission of sins*." Again, after his resurrection, in the midst of the assembled disciples, (Luke xxiv. 45, 46), he opened their understanding, that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behooved

Christ *to suffer* and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Peter (1 Pet. i. 19), presents the thought as he received it: "*Ye were redeemed*, not with corruptible things as silver and gold, but *with the precious blood of Christ*, as of a lamb without blemish and without spot." Paul reiterates it, as he says more than once, (1 Cor. vi. 20; vii. 23): "Ye are bought with a price;" and as he writes to both the Ephesians (i. 7), and to the Colossians (i. 13), in almost the same words: "The Father hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have *redemption* through his blood, even the forgiveness of sins." The idea is worked into the whole argument of the epistle to the Hebrews, that Christ (Heb. ix. 15) is the mediator of the New Testament, that *by means of death for the redemption of the transgressions* that were under the first testament, they who are called might receive the promise of eternal inheritance." John (1 John i. 7) says, distinctly, "*The blood of Jesus Christ cleanseth us from all sin.*" Then he opens the apocalypse with the doxology (Rev. i. 5, 6): "Unto him that loved us and *washed us from our sins in his own blood*, to him be glory and dominion forever and ever." And this is represented (Rev. v. 9, 10) as the burden of the song of heaven — sung before the Lamb: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and *hast redeemed us to God by thy blood*, out of every kindred and tongue, and people, and nation, and hast made us unto our God kings and priests."

Theological speculation has been much occupied with the attempt to expound and explain these expressions, in order to make out a scientific statement of the manner in which the blood of Christ is applied for the remission of sins. Some light, and perhaps more obscurity and difficulty, have proceeded from these speculations. But leaving them out of view, it must be acknowledged that there is one simple idea running through all this testimony. It establishes the fact, —

not to be *explained away* certainly, — whether or not it can be satisfactorily explained in all its connections, that the death of Christ, the shedding of his blood, is essential to the forgiveness of sins.

4. We advance another step in our line of thought, as we turn to a fourth group of Scriptures, which present a Godward side of Christ's redemptive work — a real efficacy in the shedding of his blood *to propitiate the favor of God, and secure justification for sinners.*

Paul gives full expression to the view, in that notable passage of his epistle to the Romans (iii. 21-26): "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe; for there is no difference, for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom *God hath set forth to be a propitiation through faith in his blood*, to declare his righteousness for the remission of sins, [on account of the pretermission of the sin], that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might *be just and the justifier* of him that believeth in Jesus." In the same epistle (v. 6-11) we read: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more, then, being now *justified by his blood*, we shall be saved from wrath through him. For if when we were enemies we were *reconciled to God by the death of his Son*; much more being reconciled, we shall be saved by his life; and not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement," or "reconciliation," as the margin has it. Again, to the Colossians (i. 20) he writes: "For it pleased the Father that in him should all fullness dwell; and having *made peace through the blood of*

*his cross*, by him to reconcile all things to himself." In another connection, he presents the thought to Timothy (1 Tim. ii. 5): "For there is one God, and one *mediator* between God and men, the man Christ Jesus, who gave himself a *ransom* for all, to be testified, or a testimony, in due time." John says explicitly (1 John ii. 1, 2): "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and *he is the propitiation for our sins*, and not for ours only, but also for the sins of the whole world." And again, (iv. 10): "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

In these expressions, the ideas of justification, propitiation, reconciliation, and redemption, run into each other, so that they are inseparable, and imply each other. The meaning of each term is qualified by the others: and unless all are explained away, so as to be almost without meaning, the testimony is clear and full to the fact, that the life and death of Christ have an important bearing on God and his government, not make it possible and right that sinners should be forgiven and received to favor.

5. To complete the summing up of testimony on the point in question, one other class of scriptures must be adduced. It is composed of passages which incidentally or directly affirm or imply an *actual substitution of the death of Christ* for the full and final punishment due to guilty men.

In a general way, the thought appears in John's explanation of the words of Caiphas, uttered in the Council (John xi. 51, 52). The high priest said, "Ye know nothing at all, nor consider that it is expedient for us that *one man should die for the people*, and that the whole nation perish not." "This spake he," says the evangelist, "not of himself; but being high priest that year, he *prophesied that Jesus should die* for that nation; and not for that nation only, but that he also should gather together in one the children of God that were scattered abroad." The thought stands out in the words of Jesus himself, (John x. 12, 15), "The good shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father; and

*I lay down my life for the sheep.*" Again (John vi. 51) "And the bread that I will give is my flesh, which I will give for the life of the world." The gospel which Philip preached to the eunuch, (Acts viii. 35,) applies the liii. chapter of Isaiah directly to Jesus, with those unequivocal expressions, "wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and *with his stripes we are healed.*" "The Lord laid on him the iniquity of us all," or as in the margin, "hath made the iniquities of us all to meet on him." "He was cut off out of the land of the living. *For the transgression of my people was he stricken.*" We have Paul's explicit statement (Romans viii. 3, 4.) "For what the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh." In varied form, the idea occurs again and again throughout Paul's writings thus, (2 Cor. v. 19,) "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," (v. 20, 21.) "We pray you, in Christ's stead, be ye reconciled to God, for he hath *made him to be a sin for us who knew no sin*, that we might be made the righteousness of God in him. (Gal. iii., 13.) "Christ hath redeemed us from the curse of the law, *being made a curse for us.*" (Col. ii. 13, 14.) "You hath he quickened, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (1 Thess. v. 9.) "God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, *who died for us.*" (Titus ii. 14.) "Who gave *himself for us*, that he might redeem us from all iniquity." (Gal. i. 3, 4.) "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, *who gave himself for our sins.*" (Gal. ii. 21.) "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." (Rom. iv. 25.) "Jesus, our Lord, *was delivered for our offences* and raised again for our justification." (Rom. v. 18.) "Therefore as by the offence of



one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. vii. 4) "Wherefore, my brethren, ye also are become dead to the law *by the body of Christ.*" (Rom. viii., 34.) "Who is he that condemneth? Christ that died, yea, rather that is risen again." Peter presents the same view, (1 Peter ii. 21, 24,) "Christ also suffered for us," "who his own self, *bare our sins in his own body on the tree,* that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." (1 Pet. iii. 18), "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." On this simple fact John bases his strong appeal to men to love one another. (1 John iii. 16,) "Hereby perceive we the love of God, because *he laid down his life for us.*" And it is this thought which gives significance to the expressions before referred to, which represent *the blood of Christ as the price of our redemption.*

6. There is another series of scriptures in which the death of Christ is represented as the antitype and realization of what was symbolized in the sacrifices, especially the sin-offerings of the Mosaic ritual. Without quoting in detail, it is enough to refer to the epistle to the Hebrews, the burden of which is to show how the former sacrificial types lose themselves in the great sacrifice offered once for all, when Christ made his soul an offering for sin. It is impossible to avoid the impression that a substitution, in some sense, of the innocent victim offered in sacrifice, in place of the guilty sinner who deserved only punishment, was the leading idea running through the types of the old system. The proper observance of those rites was adapted to produce in the minds of men a deep sense of sin and of its ill desert. Those scriptures which show Christ as the antitype of the old symbols, transfer this idea of substitution to him, and deepen its impression and increase its effect on all receptive souls.

7. We meet also with many gospel expressions in which this idea of substitution is implied, as the central cord on which are

strung precious messages of peace, joy, consolation, hope and earnest exhortation. A few examples of this class must suffice. The key-note of whole strains of thought is touched in expressions like these: (Rom. viii. 32) "He that spared not his own Son, but freely gave him up for us all, how shall he not with him freely give us all things." (1 Cor. i. 30,) "Christ is made unto us wisdom, and righteousness, and sanctification and redemption." (Eph. iv. 32,) "God for Christ's sake has forgiven you." (Eph. v. 25,) "Christ also loved the church, and gave himself for it." (1 Thess. i. 10,) "Jesus which delivered us from the wrath to come." (Eph. ii. 13-18,) "Now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ. For he is our peace who hath made both (*i. e.*, Jews and Gentiles) one, and hath broken down the middle wall of partition, having abolished in his flesh, the enmity, the law of commandments in ordinances; for to make in himself, of twain, one new man, making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, (in the margin better, "*in himself*,") and came and preached peace to you which were afar off, and to them that were nigh. For through him, we both have access by one Spirit unto the Father." Thus the richest, sweetest melodies of the blessed evangel are harmonized to this idea as the key-note of God's love to men. Do we not perceive it even in the song which angels sung at the birth of Jesus, "Glory to God in the highest, and on earth peace and good will towards men."

So we spread out the testimony on the point before us, not as advocates, straining it to a predetermined conclusion, but as candid inquirers, asking what is taught. Obviously, the force of this testimony is greatly augmented by its *varied form and character*. As it lies before us, we see the one idea of a *substitution* of the spotless Lamb of God in the place of guilty sinners—of his voluntary and painful death for that death which is the penalty of sin, presented not in one set phrase, but in diversified forms of expression, and in manifold varied connections. An explanation which may make one passage mean

something else cannot rule out the idea from others. This diverse and varied testimony is harmonized and combined into a pleasing consonance by this idea; but if this be taken out, all unity is dissolved, and we have words and phrases meaningless and discordant. The simple, natural impression which these scriptures make on candid minds cannot be overcome except by a detailed interpretation of each expression and strain of thought to mean something else. As we read even the fairest and most plausible explanations of this kind, we have all the time, an uncomfortable feeling that words and phrases, and whole arguments, are forced out of their ordinary, natural meaning. When such attempts have been made, no one idea is found which can be made a clue to a general interpretation of all.

The testimony establishes

1. The general fact that the death of Christ is, in some sense, a substitute for punishment in the government of God. The fact is one easy of apprehension whether or not we have a complete explanation of it.

2. We read, also, the fact that the death of Christ has an effect upon God, the holy Sovereign, to propitiate his favor and turn away his wrath from guilty rebels, who come to him by Christ in the submission of penitence and faith. This idea is in the very terms of the testimony, whether they be taken literally or figuratively. The figures, if they are but figures, represent something that is real in the thought and feeling of God.

3. The fact is equally plain from the testimony that the death of Christ has a bearing directly on the principles and administration of the divine government, to establish justice and permit the exercise of mercy in the justification of the ungodly. Throughout the testimony, there is interwoven the language of law and government, righteousness and justice, which has no meaning without the recognition of this fact.

4. We find also a fourth fact established. It is that the death of Christ, as now viewed, does accomplish the chief end of punishment in the government of God. That was stated to

be, *to express* and inflict the desert of sin. In the death of Christ we have the full *expression* of sin's desert, without its actual infliction. Yet it is an expression in the form of suffering, most peculiar suffering, the contemplation of which suggests how terrible the actual infliction must be. This fact appears, not so much in any single statement of the testimony, as in the general drift of these and all the gospel teachings, respecting the death of Christ as the door of mercy and hope for lost men. This at once turns our thoughts on the *effect of this substitution on the souls of men*, on the subjects of God's government, universally, which we freely acknowledge fills the largest place in the Christian gospel, and is the thing of chief importance to be considered by those who read and hear the gospel, and for the understanding of which we may draw freely both on other scriptures and on the actual experience of men under the hearty belief of these facts.

We do not find positive testimony to more than these simple facts. The question *how?*—how this substitution averts the wrath and propitiates the favor of God, how it adjusts the claims of justice and strengthens the foundations of government, how the expression without the infliction of the desert of sin fills out the measure of a wise administration—these questions are not distinctly answered. They may be studied in the light of this testimony, but the conclusions must be largely those of human speculation rather than of positive revelation, and certainly ought not to be propounded and insisted on with dogmatic assumption.

The proper summing up of the matter is this: Into the death of Christ, as a sacrifice for sin, all that in his nature, as the Son of God, which was most excellent and glorious, and all that in his nature as the Son of Man, which brings him into affinity with mankind, and makes him a fit representative of the race, are combined; and in view of that sacrificial death, we have the distinct expression of God's full satisfaction, of his entire complacency, of his perfect readiness on the ground of it to show mercy to sinners. This is the sense in which it is all important that we apprehend and accept the grand truth, and

give up our souls to its power, as an exhibition of love to reconcile us to God. The great practical question for men is, Will they, under a sense of the ill desert of sin and their great need of forgiveness, be, through the death of Christ, reconciled to God, who, for Christ's sake, waits to be gracious?

For, be it observed as our closing thought, the death of Christ does not eliminate the principle of punishment from the government of God. It is a pure device of mercy, to vindicate the divine character and government so far as it applies. But its application is restricted to such as look on it by faith from their attitude, as guilty rebels, with the same complacency with which God, in his position as a holy Sovereign regards it. For such as will not bow their souls in the submission of penitent faith, punishment still stands as the alternative, the last resort of a righteous government to achieve its ends in the interest of pure moral rectitude. So the gospel of mercy carries everywhere this as the final edict of God's infinite and holy sovereignty. "The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

The chief design of the gospel exhibition of Christ's death is, no doubt, to produce its legitimate effect on the souls of men to reconcile them to God. This cannot be too strongly insisted on as the end of all practical preaching. We cannot magnify this phase of the death of Christ too much. But in view of the testimony here presented, we must believe that the power of Christ's death to work that effect on the hearts of men springs from the recognized fact that it has a bearing on the Godward side. Actual results seem to confirm this view. Wherever this doctrine of substitution is rejected, the tendency is strong to make light of sin, to think lightly of the majesty of God, and to trample on the authority of his moral government. This is the real danger to be apprehended from the prevalent disposition to assail and undermine this fundamental fact of Christian faith. It can be averted only by holding forth distinctly and perseveringly the simple fact in scriptural rather than scientific statement.

## ARTICLE VI.

## PRIMITIVE CHRISTIAN LIFE.

IN the conclusion of Paul's letter to the believers at Rome, he sends salutation to twenty-six persons, and refers to two or three others. These greetings are often passed by as trivial and unsuggestive; while, in fact, they may teach us not a little as to the spirit and form of Christian life in the Apostolic age. These friends of Paul form a most interesting group; and though not much is known concerning any, yet by observing carefully the words and epithets used, we can form a tolerably distinct conception of the most.

Let us imagine that we see them gathering at one of their daily assemblies. It is at the house of Aquila and Priscilla, a husband and wife of kindred spirit and activity, perhaps possessed of moderate wealth. The wife's name being generally put first, contrary to the usual practice, there is some reason to suspect that she was the leading spirit of the two—strong-souled, if not “strong-minded.” Some years before this, they had been driven from Rome by a decree of the emperor Claudius against all Jews, and resorted to Corinth, where they met Paul, probably received from him the truth in Jesus, took him into their family, while for eighteen months he and Aquila labored together at tent-making. They then went to Ephesus, and there again opening their doors to a Christian brother, the eloquent Apollos abode with them, profiting by their superior knowledge of truth.

Here, or else at Corinth, they protected Paul at great risk,—“Who have,” he says, “for my life laid down their own necks.” Perhaps there was a popular tumult, or the persecution to which he referred as “fighting with beasts at Ephesus,” and through the strength of Christian love they counted his life dearer than their own. Now they have come back to Rome, and near the Pantheon, or the columns of Trojan or Antoninus,

or the magnificent Coliseum, they have an humble home, dear to the disciples of Jesus, who form "the Church in their house."

See them welcoming Phœbe, who comes from Cenchrea, near Corinth, bringing a letter from the beloved Paul. From the independence with which she moves about, regarded in the light of the known customs of the time, she must have been a widow; and as she came to Rome to attend to some business of her own, (the word translated "assist" is one especially applicable to aid in a law-suit), she was probably possessed of wealth. Yet she held an official relation to the church, being a *deaconess*, an order peculiarly necessary in that age, when women only could have free access to their sex. High in position, she counted it her honor and joy to be the servant of all. "She hath been a succorer of many," said the Apostle, "and of myself also; receive her in the Lord as becometh saints,"—that is, as Christians ought to receive one another. And this meant, open to her your homes, take her to your hearts, remembering that ye are not strangers, but of one household in the Lord.

Now enters a well-tried, perhaps venerable brother, Epeneus, the "well-beloved," the earliest convert of Achaia, or as some manuscripts read, of Asia. He has been long in the church, and in that community experience and age are honored.

Another energetic Christian woman follows, bearing that name, familiar under its Hebrew form, as Miriam, worn by the mother of our Lord, the virgin Mary, and which, as different languages have modified it, has become the most common of female Christian names. This Mary, a worthy example to her namesakes, had "bestowed much labor" on the friends of Christ.

Andronicus and Junia (or Junias) now appear, not only advanced as Christians and of high repute, but men who had been imprisoned because of the truth, happy now in the remembrance of their suffering.

Just recognizing Stachys and Amplias, "beloved in the



Lord;" Urbane, Paul's "helper," and Apollos, whose noble designation is "approved in Christ;" we notice a company "of the household of Aristobulus." Quite probably he was the courtier of that name, whom Nero promoted, and these were his slaves and freedmen. He knew that such were in the church, and they had unquestionably as cordial a greeting as any others from Priscilla and her husband, and a place no less honorable.

Now comes Herodius, and members of another household, that of Narcissus, perhaps of the same class of servants; and then two, (were they not sisters?) Tryphena and Tryphosa, "who labor in the Lord." Phœbe was a widow, these perhaps, unmarried; she was rich, they may have been poor; but, free from domestic care, they could give what was better than money, their personal labors; and this Roman church, whose "faith was spoken of through the world," had gained its distinction through the zeal of such. Persis in other days had thus labored, (the verb is in the past tense,) and now resting in old age, or with failing strength, the estimation in which she is held is shown by the epithet the apostle uses, "the beloved Persis." Her toils had ended, but not her honors or reward. She had "done what she could," and living or dying, her "works follow her."

We now see two joining this Christian circle, who have a peculiar claim on our attention. A son is supporting his aged mother. The facts known coincide with the supposition that she is the widow of that Cyrenian, who bore the cross of our Lord towards Calvary, who now, with her son Rufus, is sojourning at Rome. She is mentioned by Paul with touching delicacy and tenderness. "Salute Rufus, and his mother and mine." Bound by no ties of blood to that persecuted and oft-suffering apostle, she had been to him a "mother." What soothing attentions and love on her part, what affectionate respect on his, the word implies! It is truly pleasant to find these members of Simon's family among the followers of Christ. It hardly seems probable that he was a disciple, when he was "compelled" to bear the cross. But, it may be, that scene

showed him Christ as his Saviour. Jesus, who could pity others, though he would not save himself, comforted this unwilling follower for his pain and shame by revealing to him his grace. The cross which at first Simon was forced to bear, became his deliverance, and when, returning home, he told to wife and children, the story of Christ's patience in suffering and death, they also believed. And the wife of him who carried the Saviour's cross loved to minister to others treading in the footsteps of that suffering One, and to become their "mother." Thus did the life of Christ work in the church.

We pass with a glance only, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philalogus, Julia, Olympas, with whom also appear Nereus and his sister, two members of the same family, growing up together, as we have often seen, and helping each other onward in the Christian life. Young, perhaps taken from a heathen household, they held each other up, strength and beauty intertwining.

These names sound unfamiliar to us, and we know but little about them, yet it is an interesting fact that four of them—Tryphena, Philalogus, Julia and Amplias—may even now be deciphered in the crumbling inscriptions of one of the "columbaria," or cemeteries on the Appian way, where were buried those connected with the imperial service.

Then we remember that Paul, writing from Rome to the Philipians, sends greeting from "the saints in Cæsar's household;" and the conclusion seems natural that here we have the names of some of them, and there by the old Roman road, were placed their funeral urns. Not among the crumbling memorials of the great does the traveler find the ashes of these whom the apostle loved, but in the burial place of servants. "Ye see your calling; the weak things of the world and things despised chosen to confound the things which are mighty."

Such was the early church; a church in the very centre of imperial greatness, a model church, in that happy time, when no gaudy rites had corrupted its simplicity, and no human traditions had removed it from the foundation of Christ.

The allusions thus incidentally made by the apostle bring before us several marked characteristics of the Apostolic church :

First, *The strong mutual love* of the early Christians. Paul, when he wrote this epistle, had never been to Rome, and probably had never seen several of those named so affectionately. But, like Apollos, they were "approved in Christ," and when he heard of their devotedness—how they were toiling and suffering for the sake of Him, who was his all in all—his heart glowed with sympathy as towards bosom friends.

All accounts show that this was the most marked sign by which the followers of Christ were known. The designation "brethren" came into early use, and at first, with the free confidence befitting those who felt that they were truly members of one family, they were wont to greet each other at their meetings with the kiss of fraternal love. Not only did they observe the Supper of the Lord, but held love-feasts (*agapæ*), where, as Leander says, Christians of all classes assembled, forgetting the differences of station, property and education. After partaking of a common repast, they joined together in song and prayer. A Christian coming from a distant or foreign town would at once seek out the assembly of his fellow-disciples, and there find both spiritual and bodily refreshment. And when the assembly separated, he would have a welcome to some Christian home. "Use hospitality without grudging" was a precept they were glad to obey. So high a rank did this duty hold, that it was even used as an argument against marriage with those not disciples. "If a brother arrives from abroad, what reception will he meet with in a pagan house?" That is, Christians must unite themselves only with those ready to keep their doors open to the brethren. Writings of the day show that this union of those differing so greatly in culture and position was a perpetual wonder to the pagans. "See," they said, "how these Christians love, and are ready to die for one another."

If there are churches now, whose members are proud and cold and distant, where consistent piety in any station does not

awaken cordial and manifested regard, these early followers of the Lord with united testimony protest against such, and say, "We did not so learn Christ."

We notice, again, that this Christian love showed itself in *special ministrations to the needy*. Paul makes repeated references to helpful services. It would seem that the relief of the poor had the first place among religious duties, after those owed directly to God. The community of goods practiced at Jerusalem just after Pentecost was temporary, yet the principle was adhered to that disciples in want had a claim on those more favored. Collections for "the poor saints" were the earliest of which we read, and were made ever for those at a distance. Paul charged the churches both of Galatia and Corinth thus to minister to their brethren in Jerusalem, "laying by in store, as God had prospered them, on the first day of every week," so that there would be no need of any official appeal or contribution when he came.

Tertullian tells us that in his time Christians sometimes had days of fasting in connection with charitable efforts, and assigns as the reason, that the poorest, by saving the expense of their food, might have at least something to give. There is a letter preserved, written by Cyprian of Carthage, and sent with a generous gift to aid in the ransom of brethren in Numicadia, kidnapped by barbarians, which, though written in the third century, expresses truly the spirit of apostolic Christianity. "In afflictions of this sort, who ought not to feel pained, when Paul tells us, 'If one member suffer, all the others suffer with it?' Wherefore it becomes us to regard the captivity of our brethren as though it were our own. And when the same apostle says, 'As many of you as are baptized have put on Christ,' we are bound in our captive brethren to see Christ, and to redeem him from captivity, who redeemed us from death. Should any similar calamity again befall you, to try the faith and love of our hearts, delay not to inform us; for while it is the prayer of the brethren here, that nothing of the kind may happen, if it should, they are ready cheerfully and abundantly to assist you."

Human nature was indeed the same then as now, and some needed urging, and offered excuses ; as, for example, that they had families to support — to whom this same Cyprian finely replied, " Seek for your sons another father than the frail and mortal one ; let Him be their guardian and provider. You who are striving more to secure for them an earthly than a heavenly inheritance incur a double sin, in neglecting the help of their heavenly Father, and teaching them to prize an earthly portion more than Christ."

In like manner all the suffering were objects of Christian charity. The aged, widows and orphans, those languishing in prison, and especially the sick, were visited and relieved, and pious matrons emulated each other in the good work. Early writings refer to entering " the meanest hovels," to " stealing away into the dungeons to kiss the martyr's chains." Even in times of pestilence, when the pagans fled from their own kindred, the Christians remained at their posts. In Alexandria, during the reign of the Emperor Gallienus, the plague appeared. " We regarded it," wrote one of the church, " as a special trial and exercise of faith. Some of the best among our brethren, presbyters, deacons, and distinguished men among the laity, through the care of the sick, ended their lives."

So when a desolating scourge raged in North Africa, Cyprian exhorted the church to regard it as a test of their faith. " How necessary it is," he said, " that this pestilence should try men's souls, should show whether relatives have a tender regard for each other ; whether masters will take home their sick servants." Then pointing to the heathen, he continued, " If we do good only to our own, we do no more than the publicans. But if we are the children of God, who scatters his blessings even on those who are far from him, we must show it by our actions now, doing good even to those who use us despitefully." And the members of the church, rich and poor, responded to this appeal. Thus both, by gifts and labors, by donations out of deep poverty and toils which cost self-denial and even imperilled life, did these early disciples exemplify the spirit of their Master, and show the living power of the

new faith. It was not a profession, but a life. The distinction between pagan and Christian doctrine was not more marked than between heathen practice and theirs. They were guided by what has been called "the enthusiasm of humanity"—love to man raised to the rank of a master passion.

We are also reminded of *the position which women occupied in the primitive church*. Paul had quite positive and strict ideas as to their right to "teach" in the church, but he certainly favored their Christian activity, and depended upon their co-operation. One third of those he names in these salutations are women, and he gives them a most honorable place. They were "helpers" on whom he relied; and from the manner in which their names are associated with those of others, it is evident that in the working of the church, as well as in its fellowship, all were joined together. Indeed, in the exercise of hospitality, in the visiting of the sick, in giving solace to those in trouble, and in the Christian nurture of the young, none could equal them. The apostle seems even glad to confess his own dependence on womanly sympathy and tenderness. He looked sternly on "silly women, laden with sins," but those like Phebe, Persis, and Priscilla, stood side by side with Aquila, Urbane, and Apelles, as his strength and joy. Thus from the beginning Christianity exalted woman, and gave her a place she had never held before. The church also first recognized marriage in its truest aspect, as the union of two, differing in sex, in spiritual oneness of life. The nuptial service was regarded as a religious rite, and was often closed by the administration of the sacrament. The Christian fathers magnify this relation, and Tertullian says, "What a union is that between two believers having one hope, one order of life, one service of the Lord. Both kneel and pray and fast together; they are not separated in the church, nor at the Lord's Supper; there is free liberty to visit the sick and sustain the needy, the harmony of psalms and hymns goes up between them, and each vies with the other in singing the praises of God."

No heathen writer, not even Plato, ever conceived of mar-

riage in so high and pure an aspect ; and not until society felt the power of the gospel, did woman's sphere widen into full and honorable companionship with man.

Closely connected with this point is another also suggested here—the *relation of the home and family to the Christian church*. In these salutations we repeatedly find the names of members of the same family joined together, Aquila and Priscilla, Rufus and his mother, Nereus and his sister, reminding us how religion came in to add a closer bond to the ties of blood before existing. And then we have that significant phrase, "the church that is in the house," which shows the intimate union of Christianity with domestic life. The homes of the first disciples were little sanctuaries, and their families, circles of believers. They did not go abroad for worship, but built the altar by the fireside, to hallow the scenes of daily intercourse.

By such means also, possibly more than by any other, did the churches increase. They were not surrounded, as we are, by a community accepting the doctrine of Christ, while refusing obedience, whom they might reach by personal appeal ; the outlying population was in open, even deadly hostility ; it hemmed them in and drove them into concealment. Hence it is, that we do not read more of direct efforts on the part of the church, as distinguished from the ministry, for the salvation of souls. They were compelled to remove prejudice by patient example, and by faithfulness unto death.

But all the more in their own homes shone the bright light of piety. A Christian household was one pervaded and controlled in all things by the principles of the gospel. Strict rules were laid down for modesty and simplicity of apparel. They began the day by scripture reading and prayer in the family, and the whole working of the household tended to develop the Christian life. In many places meetings were held daily from house to house, and thus their dwellings became the very strongholds of the truth.

Once more, these salutations show *the relations existing between Christians and their religious teachers*. Go to Rome



to-day, and you will find a city filled with ecclesiastics, walking in the streets in clerical attire, riding in emblazoned carriages with liveried attendants, ministering in splendid temples, in robes stiff with embroideries of gold ; all separated from the people, dwelling apart, knowing nothing of domestic life — ecclesiastics, not men. Presiding over them is one, claiming to be the essential representative of an apostle, but environed with regal state, before whom men kneel, and to whose audience no Roman woman is admitted.

How different from early Christianity in the same imperial city. We find the apostle Paul, surrounded by those devotedly attached, and upon whom, both men and women, he leaned for sympathy and aid. They were fellow-workers ; the difference of position did not separate between them. One was indeed an ambassador for Christ, but he still cherished all friendly social ties, depended on their prayers and succor, and labored not so much for as with them ; his "helpers in Christ," who "labored in the Lord." Their love cheered him, and without it he felt weak and desolate.

Such is always the true relation between a Christian pastor and the flock. He is no priest or prelate, but the brother of all disciples, who devotes himself to a great and special work, depending for his success not merely on his own endeavors, but, under God, largely on their co-operation. If this theory seems to detract from the official and sacerdotal dignity of the minister, it is enough that better than any official exaltation is the strength gained by union ; far better than any lordly solitude, is even that leaning on others, which Paul did not disdain, and through which he endured and prevailed. Apostle and brethren, pastor and people, united in Christ, and for Christ ; this is church-life after the ancient model, New Testament Congregationalism, primitive Christianity.

As we take a final glance at the whole subject before us, the life of the early Christians appears very simple in all its forms, yet full of power. Evidently the fact that they were the disci-

ples of Christ, was the first and the chief thing. Their profession of the new faith was not an incidental event, not the assuming an obligation which ranked with other duties and cares, but that which overtopped and controlled all others. There was a style of living which was peculiar to them. Even when to be known as a Christian was to encounter persecution and be in danger of death, they so lived that men could not but know what they were. Christ was their portion, their joy, their life.

Were they then fanatics, needlessly separating themselves from unbelievers, foolishly peculiar; or in those who stood nearest to the Lord, and whose lives were fashioned by the first teachings of his apostles, are we now to find examples, perhaps a rebuke? What was there in their circumstances, which made self-denial, toil, wide-circling love, or non-conformity to the world obligatory on them alone? Why should Phebe, and Tryphena and Persis "succor many," and "labor much in the Lord," and there be no such toil among their sisters now; or Mary at Rome "bestows much labor" on a suffering saint, while other Marys seek only ease? Why should Aquila and Priscilla have a "church in their house," and our family life be that of the world? Why stands up Apelles "approved in Christ," and so few now tower in the same unimpeachable piety?

They call Rome "the eternal city," and when one sees her ancient monuments and ruins there is no spot on earth which so revives the past; but could we reproduce some scene once witnessed there, what should it be? A restoration of the "golden house" of Nero, with its profuse magnificence—the long corridors thronged with the obsequious courtiers of the proud and cruel Emperor? Or the Flavian amphitheatre, crowded with nearly a hundred thousand of all ranks to witness the combats and butchery of the arena? Or would we rather ask to see the little assembly in the house of Aquila? No crowd there, no magnificence; but how much more! A sublime faith, love to the Saviour, dominating over every power; love to one another, stronger than ties of blood; love

to the whole race of man. The names of those gathering there, despised of men, were written in the Book of Life, and head the list, in which are enrolled all Christ's disciples. For the church in all ages and lands is one; and true Christianity is to-day what we have seen it to have been in the beginning.

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#### GREAT AND SMALL.

Men love to gaze at greatness, and behold  
Some mighty arm the earth's foundations jostle,  
And crown with equal praise an action bold  
Of pirate or apostle.

Avarus, base, by all the world is held,  
Though none the deed could quicker do or bolder,  
Because he dared by appetite impelled,  
His neighbor's sheep to shoulder.

But Alexander, Great, mankind enroll,  
Though who can see the difference of a button?  
Because, more grasping, all the world he stole,  
Instead of one poor mutton.

*Blackburn University, Ill.*

J. B. L. S.

## THE BOOK TABLE.

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I.—DER KANON DES ALTEN TESTAMENTS, NACH DEN UEBERLIEFERUNGEN IN TALMUD UND MIDRASCH. VON DR. JULIUS FUERST. Leipzig, 1868. 8vo. Pp. 150.

We are somewhat disappointed in Dr. Fuerst's treatise on the Canon, from Talmudic sources. First, it fails to indicate the relative value of its quotations. Secondly, it gives us less of important new material than we hoped. Thirdly, it endeavors, fruitlessly in general, to constrain its testimonies into the service of the "higher criticism," so-called. Still, we are thankful for what we get. We find a great amount of quotation, or direct reference to this vast chaos of Jewish utterances. It is classified; it is more or less definite; and it deepens our impression concerning the weight of the traditional testimony of the Jews to the history of their own sacred Scriptures, and concerning their laborious care of the Canon. The spirit of Fuerst's discussion comes out in his first section: "As the Egyptians, Phenicians, and Babylonians collected and venerated, as holy Scriptures, their ancient documents and national records, without any clear regard to their religious contents or moral worth, so was the old Hebrew national literature, without regard to contents and worth, early collected as the Holy Scriptures, and viewed as a completed whole." The statement is contradicted by his own subsequent account and quotations; so, when he would foist on us his German view of the separation between the first and last portions of Zechariah, it is refreshing to learn from his own mouth that "the Talmudic period knows no difference" between them. In like manner his assertion of "a dim and languid view of a difference between the first and last parts of Isaiah," is not confirmed by any relevant proof; while he squarely admits that the "defective and uncritical view concerning the origin, author and composition of the Pentateuch, as the Talmud rudely indicates it" — namely, as *the book of Moses* — "continued a thousand years later" than the Talmud. The Jewish traditions give small comfort to the "higher criticism." Thus, while Fuerst insists on dividing Daniel into two different books, he admits that "the tradition has viewed it as a whole, and called it the book of Daniel;" and, while he chooses to call its contents a string of traditions, sagas and romances, he informs us that the tradition regarded it as "actual history." The contrast affords a constant and pleasing variety of reading. The tradition ascribes a great place and function to "the Great Synagogue." Fuerst concludes (p. 128 *seq.*), that the first collection of national writings took place at the close of the Mosaic period (1415 B.C.); the second was made by Samuel,

about 1075 B.C.; the third, far more extensive, protracted, and reconstructive, by the "College of Hezekiah," established about 724 B.C.; the fourth and last collection and arrangement by the men of the Great Synagogue, extending from 444 to 196 B.C.

II.—*ÆGYPTEN UND DIE BÜCHER MOSES. VON DR. GEORG EBERS.*  
Leipzig. 1868: Erster Band. Pp. 360.

Dr. Ebers devotes himself to the work of comparing the results of Egyptian discoveries with the books of Genesis and Exodus. His headquarters of investigation are the rich Egyptian museum at Leyden; but he endeavors to subsidize all modern discoveries, whether found in Papyri, inscriptions, or the labors of other scholars. He writes wholly from the Egyptian side, and not in the interest of the Bible. Indeed, he avows a strong sympathy with Ewald. His indifference how the Bible comes out, is not hid in a corner. He scorns Hengstenberg "for seeing and writing as a partisan."

Our author would not hesitate to show his opinion as against any portion of the Scriptures. He bountifully makes the "Gihon" of Eden to be "the Ganges united with the Nile, and, perhaps, also, the Indus." He regards the patriarchs, till Joseph, as "personifications of whole epochs." But, whenever he comes to questions of ascertainable fact, his results reinforce the Scriptures (so far as we have examined,) more thoroughly than even the statements of Hengstenberg. The narrative of Sarah's reception, in Egypt, is "genuinely Egyptian." In the gifts of Pharaoh to Abraham (caviled at by Bohlen), "there is not a point which could give room for a doubt to thoroughly rigid criticism." The "river of Egypt" is shown to be not the Nile, but the Wady el Arish. Circumcision is portrayed on the monuments. The "spicery, balm and myrrh," which Joseph's purchasers were carrying to Egypt, are shown to be familiar objects with the Egyptians. The whole history of Joseph, as Potiphar's servant, even to the temptation by Potiphar's wife, is shown to be in accordance with Egyptian usages and opportunities; and the conduct of the woman is matched by a remarkably similar tale from a hieroglyphic papyrus. The name "Hebrews" (Gen. xxxiv. 20), at which Colenso and others cavil, is found in a hieratic papyrus at Leyden, in the remarkable sentence: "Give corn to the soldiers of the Egyptians, and to the Hebrews, who draw stones for the fortification of the house of Rameses, beloved of Ammon." The name of the Nile (Gen. xli. 1), is the old Egyptian name: the "meadow," (vs. 2) is an Egyptian word, *achu*; the phrase "bank [Heb. *lip*] of the river," is an Egyptian phrase. Wine-drinking, Pharaoh's birth-day, his priestly counsellors, the outward purity required in his presence, and many other points come in for confirmation and illustration. The author devotes two hundred pages to the Table of Nations in the tenth chapter of Genesis, of which he is constrained to say that "the author possessed a fullness of ethnographical and geographical

knowledge which can be explained only by a connection partly with the maritime Phœnician cities, and partly with neighboring Egypt." Knobel, and others of that school, have spoken of it with still higher admiration. So far as we have examined the present volume, we have not met with any ascertained fact which the writer claims to be in conflict with the Pentateuch, but a large amount of facts minutely confirmatory of it. Even the Gibeonites thus turn hewers of stone and drawers of water for the house of God, when they *explore*. One grand artifice of cavilers is to keep out of sight the immensity and constancy of this confirmatory material, and to fix on some few, very few, scattered points, slight, ill-understood, and admitting explanation, usually, in more than one way; such points as, in a court of justice, if opposed by a similar weight of evidence, would not gain a moment's serious attention.

III.—LATE GERMAN WORKS ON DANIEL: Caspari's "Einfuehrung in das Buch Daniel." Leipzig, 1869. Pp. 180. Keil's "Commentary ueber den Propheten Daniel." Leipzig. 1869. Pp. 418. Kranichfeld's "Das Buch Daniel Erklaert." Berlin. 1868. Pp. 417. Zoeckler's "Der Prophet Daniel." Leipzig. 1870. Pp. 245.

Dr. Zoeckler's commentary belongs to the Lange series. Two of his commentaries (on Solomon's Song and on Proverbs), have already appeared in the American edition. The author writes from the soberer and more evangelical German point of view. He defends the unity and the authenticity of the book of Daniel, excepting — alas, for German frailty! — verses 5-39 of chapter eleventh. He finds the "last and general resurrection of the dead" in Ch. xii. 2. While differing in many points from the common English interpretation of Ch. ix. 24-27, he distinctly declares verse 24th to carry "Messianic contents," a prophecy fulfilled first literally and typically in the time of the Maccabees, and antotypically under the new covenant, when "Christ's altar of sacrifice by his own high-priestly blood-offering became an anointed and consecrated cross." Zoeckler holds the "fourth monarchy" to be that of Alexander's successors, especially the Selencidæ. The scholarship of the author is high, but not the very highest; and his interpretations and discussions need a *wise* supplementing. His industry is great. The highest value of the book, as we think, lies in its condensed statement of the history of the interpretation. It may thus be made the basis of a very excellent and valuable American edition. To do this, however, requires time, great labor, carefully digesting and condensing its results, and a *ripe Biblical scholarship*, clear of all pedantry. The right man might make this a standard work. The difficulty is to find him, and to get him.

Keil's commentary holds, perhaps, about the same level of scholarship, and a higher one of orthodoxy. He maintains the genuineness of the book against all "deism, naturalism, and rationalism." His discussions are learned and elaborate, but lack the conciseness and directness of

Zoeckler's. The book is very valuable for a comparison of views on the many disputed interpretations of Daniel. Keil adopts the old church interpretation of the four monarchies; that they are the Babylonian, Medo-Persian, Macedonian, and Roman, — the view generally prevalent till the end of the last century, when the attempt was made to invent solutions terminating within the times of the alleged pseudo-Daniel, and excluding real prophecy. The Roman empire must be excluded *a priori*, and the times of Antiochus Epiphanes be made the lower boundary. Hence the several devices to reckon four monarchies, without including the empire. Bunsen, in contradiction to Daniel and to history, commencing with the Assyrian, then Babylonian, Median, Persian; others with Redepenning, fixing on four monarchs (not *monarchies*), of whom Nebuchadnezzar and Belshazzar were two; others, Venema, Eichhorn, Lengerke, Bleek, DeWette, Hilgenfeld, Delitzsch, Kranichfeld, etc., understanding the Babylonian, Median, Persian, Macedonian. With our author agree Hengstenberg, Haevernick, Hofmann, Auberlen, Pusey, and many others in modern times.

Kranichfeld thoroughly defends the genuineness of the book; finds a typical-Messianic prophecy in chapter ix. 24-27; and in xii. 3, the prophecy of the resurrection of true Israel, comparing it with John v. 38. He is less controversial and historical than Kiel and Zoeckler.

Caspari's treatise, which is briefer and more in the form of popular lectures, shows that the book of Daniel, in all its allusions, "is rooted in the time of the Babylonian captivity." He finds the Roman empire in the fourth monarchy. He finds, in chapter ix., a direct Messianic prophecy, and dates the "going-forth of the commandment," with Hengstenberg, in the twentieth of Artaxerxes.

IV.—CLASSICAL STUDY: Its Value, Illustrated by Extracts from the Writings of Eminent Scholars. Edited, with an Introduction, by SAMUEL H. TAYLOR, LL.D., Principal of Phillips' Academy. Andover: Warren F. Draper. 1870.

The hot haste of the age, intense scientific ardor, attempts at scholarly eminence in lines rather than zones of knowledge, mental growth as a means rather than an end, material tendencies shading over the intellectual and spiritual in the popular drift of education — these things make it peculiarly fitting to bring twenty-two widely and honorably known scholars on the stand, to testify to the advantages of classical study.

The volume is a comprehensive, compact, and candid statement of the university side in this most important controversy, and he who assumes to say much in it, should read this book; and not its least interesting part is its able Introduction.

The underlying thought in all this controversy over Greek and Latin, is not developed and pressed, as we could wish, by any one of these able essayists. The rising passion for the study of the physical sciences, to the



obscuring of broad culture, is the out-cropping of materializing tendencies. Matter is taking the precedence of mind, and things are preferred to thoughts. The possession, control and uses of matter are coming more and more into popular desire, in contradistinction to enlargement of mind and compass of ideas, as the true growth and measure of man. Practical study is the popular phrase by which the lad and his parents understand preparation for pecuniary success in the briefest time. This materializing trend in the popular inclination finds classical study apparently inefficient, or in the way, and so is discarding it. One more bushel of wheat to the acre, one more horse-power taken from man and put into the machine, an advance in physics that will advance the dividends of the corporation, a more ultimate analysis of an atom, or gas or solar ray, — these are grave and practical questions, but they lie mostly on the material side of man. The highest manhood unfolds on the other, the spiritual and immortal side.

But now, it remains yet to be proved, by result, that this exclusive and direct attention to practical studies, so-called, will best educate men for the practical ends in view. These modern theories are yet in their empiric stage; and it will require a generation or two of their scholars to warrant conclusions. Very true, under the old theory there is not much music in a grind-stone; yet, we learn from the scholarship of the ages, that long-grinding makes short chopping.

One thing is evident: if the notion of special studies and short courses for specific callings prevails, the number of citizens in the republic of letters will much fall off; for the only international and universal scholarship that can introduce one to the commonwealth of learning, has its broad base in the Greek and Roman classics.

V.—*PATER MUNDI: or, Modern Science Testifying to the Heavenly Father.* By REV. E. F. BURR, D.D., author of "*Ecce Cælum.*" In two volumes. Vol. I. 16mo. Pp. 294. Boston: Nichols & Noyes.

Few books have achieved a more creditable success than "*Ecce Cælum,*" or, *Parish Astronomy.* Published about a year and a half ago, with no designation of authorship save the modest words, "By a Connecticut Pastor," it immediately attracted attention, commanded the warm praise of thinking men, and still enjoys a steady sale.

Stimulated by this success, Dr. Burr, making himself known, has commenced a work of great importance and wide scope. It is to "defend both Theism and Christianity from the side of modern science."

The present volume is only the beginning of this undertaking.

After laying down, in the introductory lectures, the nature of the proof from experience and by argument, and wisely insisting on the value of the former method, as well the latter, the author states, as the main thesis of this volume, the Existence of God — that is, of an "Eternal Being, possessing power and intelligence, beyond all conception, greater than the human."

There are objections to this doctrine, drawn especially from the sorrows and moral disorders which exist, and from the absence of any overpowering manifestation of God in nature and the government of the world. To the first, he replies that it is really an argument against the goodness, rather than the existence of God; yet, as in the present state of religious thought, objections to his goodness, make against his existence, the difficulty must be met.

This is done, by reference to the good which in a large degree accompanies the evil, and, on the whole, surpasses it, by showing the analogies between the conduct of loving earthly parents and the heavenly, and by pointing out various considerations which should incline us to confidence in the divine benevolence.

To the objection from the partial obscurity in which God is hidden, it is answered, that a perfect revelation of God would be impossible because of our limited intelligence; would consume us, if made; or, at least, derange our mental faculties, or benumb our sensibility; and must, also, be limited by our depravity.

Passing to the *positive* side of the argument, the author seeks, first, to establish the fact of a harmony between Nature and the doctrine of a God. This is shown in respect to the vastness of Nature, the variety in unity it presents, the perfection of its details, its wise contrivances, the power exhibited in it, its relations to law, its relations to time, and its mysteriousness. In all these particulars, it is argued, Nature corresponds to, and so confirms, our ideas of God.

The need of God is then shown, and the argument is, that as in Nature there is a supply found for every want — *e. g.*, light for the eye, food for the supply of hunger; as scientific men always proceed on the assumption that Nature is self-congruous, and complete; so certainly there is satisfaction for this highest of all needs — God.

The concluding lecture shows that the Theistic hypothesis is sufficient, credible, the simplest, surest, most salutary, sublimest, and most in accordance with the convictions of the best men.

These various points are presented with much freshness and force, often well illustrated by reference to scientific facts and theories, and constitute a new and valuable contribution to theological science.

The volume was prepared, we are told, in the form of lectures, for the students at Amherst College. This may account for one peculiarity, which we regret, as having a pedantic appearance, and tending to repel some readers, who might otherwise be benefited, — we mean the use of Latin words and phrases, when the English would do as well. Why should two lectures be headed, "*Maculæ*" and "*In Tenebris*?" Why should we read at the top of the pages, "*Natura Sufficit*," and "*Finish of Minima*?" Why, indeed, call the book "*Pater Mundi*," when the object is to prove the existence of the Father of the universe, not merely of the world? A writer, with Dr. Burr's ability to develop the resources of his own noble language, is bound to be loyal to it.

VI. — THE COMING OF CHRIST IN HIS KINGDOM: A Refutation of Millenarianism. By a Congregational Minister. New York: N. Tibballs & Co. Chicago: W. G. Holmes & Co. 12mo. Pp. 396.

This anonymous author deserves well for his earnest arguments and protests against the sensuous interpretations of the Millenarians, and for the devout temper of his whole discussion. The style is vigorous, and much of the thinking and reasoning suggestive and valuable. But the writer would have done wisely to compress his argument, and to prosecute the subject in a direct and organic way. The book lacks method. Of course it must, when the author attempts to weave into it a paper first written for the *Church Union*, an article written for the *Oberlin Quarterly*, one prepared for an Association, a sermon to his people, and "a discourse on the death of an aged saint." Such books go heavily. We do not assent to many of his Scriptural interpretations; and we totally dissent from one main point in the book — the denial of "the absurd dogma of the resurrection of the body." How can a man fly so flat in the face of 1 Cor. xv. 35-54, with its one special point? Why should a man befog himself with the question, "whence and how the bodies of the dead get back to the place of burial in order to rise again," when Christ says, "flesh and blood cannot inherit the kingdom of God," and Paul speaks of a "spiritual body?" And why should a man stumble over the subject of identity when we call it *the same* body at eighty which we had at eighteen, though that identity does not involve the sameness of a single particle of matter — but only of germ, or, rather, of norm? The writer deals only summarily with John v. 25 (p. 138), while Christ's body, after his resurrection (pp. 79-82), involves him in inextricable confusion — from which, however, we will relieve him and some others, by this suggestion: Christ rose from the dead, we believe, with a body unchanged, the same material frame, nourished, it appears, by food, and so remained till the ascension; then, as he was caught up in the air, it was "changed," as ours also are to be, into the spiritual body. We are aware of the objections that may be raised, and have considered them.

Our author persists in using the barbarous word "resurrected," constantly employs the poetic word "oft" for often, invariably cites the Greek word "egersin" in this accusative form, and substitutes "balance" for remainder — all which we beseech him to rectify.

VII. — A MANUAL OF CHURCH HISTORY. By HENRY E. F. GUERICKE, Doctor and Professor of Theology in Halle. Translated by William G. T. Shedd, D.D. Mediæval Church History, A.D., 590 — A.D., 1073. Andover: W. F. Draper. 1870." 8vo. Pp. 168.

Prof. Shedd, in 1857, presented to English readers the first portion of Guericke's Church History, which covered the ground of the first six centuries. This volume carries on the history for five centuries more, bringing it down to the time of Hildebrand, under whom, as Pope Gregory VII., the Papal hierarchy reached the climax of its assumption. Here, as in the

previous volume, the translator has shown admirable tact in giving a pure English dress to the facts and thoughts of the author, whose German presents more than ordinary difficulties.

For the church, as for every other social institution, that mediæval age was a period of much distraction, corruption and confusion. Yet all the great questions of Christian doctrine and practice now discussed, run back into that period, and the careful study of that age of fermentation is essential to a full understanding of these questions. For such study, this volume is a most valuable aid. In concise, compact, yet clear and full statement, one finds just what he wants, with nothing superfluous. For a more extended investigation of particular points, the foot-notes indicate all needed sources and authorities. The ground covered by this volume is divided into two parts, which constitute the third and fourth periods of general church history. Each of these periods is treated in four distinct sections, entitled, severally, *The Spread and Limitation of Christianity, Church Polity, Christian Life and Worship, History of Doctrine.* This logical arrangement gives distinctness to the matters treated of, and facilitates reference. The author is thoroughly evangelical in faith and sympathy; yet he presents both sides of controverted matters with the candor and fairness of a judge on the bench. Both volumes are almost a necessity for ministers and theological students. We do earnestly commend such reading, also, to the lay-members of our churches, confident that when they have once entered on it, they will find it full of interest and profit.

VIII. — *THE GOSPEL ACCORDING TO MATTHEW*; with Notes, intended for Sabbath-Schools, Families and Ministers. By NATHANIEL MARSHMAN WILLIAMS; with Illustrations. Boston: Gould & Lincoln. New York: Sheldon & Co. 1870. 12mo. Pp. 332.

We have here a practical, popular commentary on the first gospel. The work takes the form and much the same arrangement as the similar books of Mr. Barnes. The exegetical researches of the last thirty years have, however, added much to the means for elucidating the divine word, and the author has drawn from these sources with good judgment, and to advantage. For Sunday Schools and family reading, the book will be found a real help. It will prove suggestive, perhaps, to ministers, but the faithful minister must make his study broader and deeper. The notes are chiefly explanatory, as they ought to be. Some suggestions are also made for the practical application of the truth, well adapted to sustain a sound faith and a godly life against the strong tendencies of our times to pervert both. Mr. Williams is a Baptist, and the peculiar tenet of his denomination is made prominent wherever opportunity is given. We do not complain of this, but caution the reader and student, at those points, to bear in mind that there is another phase of the subject, with good reasons for its support.

IX.—ANNUAL OF SCIENTIFIC DISCOVERY, for 1870. Edited by JOHN TROWBRIDGE, S. B., Assistant Professor in the Massachusetts Institute of Technology, aided by Samuel Kneeland, M.D., Professor in the Institute, and W. R. Nichols. Boston: Gould & Lincoln. 1870. 12mo. Pp. 354.

The rapid advance of discovery and invention, in these passing years, makes this annual report of progress a necessity to men especially devoted to science, and important to all who love truth, and would maintain a character for general intelligence. The work of compilation seems well and thoroughly done. We find, presented in condensed form, the most important results of the last year's brain-work spent upon the nature of the material world, and the useful development and application of its powers. A full index directs the reader easily to any particular matter of inquiry. The book furnishes a great amount of valuable information within a small compass, at a small expense, and in form very convenient for reference. We commend it to a place in every minister's library, where it should be often consulted for the knowledge it gives, and for the illustrations it furnishes for the effective exposition of religious truth, in which all true science culminates.

X.—THE BIBLE IN THE PUBLIC SCHOOLS. Arguments in the Case of JOHN D. MINOR, *et al.*, versus the Board of Education of the City of Cincinnati; with the Opinions and Decision of the Court. Cincinnati: Robert Clarke & Co. 8vo. Pp. 420. Price, \$2. Sent by mail.

We thank the publisher for giving to the public a full report of this celebrated case. We hope the Christian public will read it, and see in what spirit, and by what methods, Hon. J. B. Stallo and Hon. George Hoadley assail the great source of our Christian civilization and civil liberties; and the noble defence of its place in the Ohio school system, by Messrs. Ramsay, Sage and Rufus King; together with the lucid decision of Judges Hogans and Storer. We see not how any man can doubt that the exclusion of all "religious instruction, and the reading of religious books," was in flat contradiction to the constitution of Ohio, or that the religion which the constitution and laws recognized, is that of the Bible. It is not strong arguing that because *diverse and opposing* sects appeal to the Bible for support, the Bible is therefore sectarian. We had prepared a full analysis of the whole argument, but must omit it. This volume is a valuable contribution to the law and the literature of the subject.

XI.—THE ART OF DISCURSIVE THOUGHT. Being a Text-book of Formal Logic. By JAMES MCCOSH, LL.D. New York: Carter & Brothers. 12mo. Pp. 212.

It is sufficient, at present, to announce this new treatise on logic. Dr. McCosh is well known as a clear thinker and strong writer, and this work will attract attention. He claims to have improved the Old Analytic by

incorporating whatever is valuable in the New Analytic, while ridding the latter of "the defects and errors derived mainly from its German paternity." It would not be doing justice to him or to the subject to express here a perfunctory opinion of the result. We may speak more fully at our leisure.

- XII. — **THE MINISTRY IN GALILEE.** By REV. WM. HANNA, D.D., LL.D. New York: R. Carter & Brothers. Chicago: W. G. Holmes. 12mo. Pp. 320. Price, \$1.50.

Volume second of Dr. Hanna's *Life of Our Lord*. Its admirable style, scholarly and thoughtful discussions, and devout spirit, make it greatly to our taste. It seems to us eminently fitted for the family. We like it better for that use than some lives that make more parade of learning, and others that labor more for "eloquence." When we differ from his conclusion, as, *e. g.*, when he advocates Diodati's view that Christ ordinarily used the Greek language, we still respect the care with which his opinions have been formed.

- XIII. — **EXPOSITORY THOUGHTS ON THE GOSPELS, for Family and Private Use.** By REV. J. C. RYLE, B.A., Christ Church, Oxford. St. John. Vol. II. New York: R. Carter & Brothers. Chicago: W. G. Holmes. 18mo. Pp. 382.

These expository thoughts are by a thoroughly "evangelical churchman," as he openly calls himself. Those who have read the previous parts of his series will need no commendation from us of the devout and practical lessons which the author finds in the gospels. His strong conservativeness is shown in his defence of John viii, 1-11, as a genuine part of that gospel — wherein his array of names and arguments on the two sides, hardly conveys a full impression of the strength of the objectors and objections.

- XIV. — **THE INSPIRATION OF THE SCRIPTURES.** — REV. FRANCIS L. PATTON. Philadelphia: Presbyterian Board of Publication. 18mo. Pp. 139.

An essay, rather than a discussion, maintaining the plenary inspiration of the Scriptures. In an outline of this extent it is obviously impracticable to meet the difficulties of the subject and the actual objections that are raised. It strikes us that this, however, is what is wanted, and what a treatise by the Board ought to do. The present one is sound, and is good as far as it goes. The definition of "Plenary Inspiration," the point in question, is a little vague.

- XV. — **THE SUN.** By AMEDEE GUILLEMIN. From the French, by A. L. Phipps, Ph. D. With 58 Illustrations. New York: C. Scribner & Co. Chicago: W. B. Keen & Cooke. 12mo. Pp. 297. Price, \$1.50.

- XVI. — **WONDERS OF GLASS-MAKING IN ALL AGES.** By A. SAUZAY. With 63 Engravings on Wood. New York: Chas. Scribner & Co. Chicago: W. B. Keen & Cooke. 12mo. Pp. 325. Price, \$1.50.

**XVII.—THE SUBLIME IN NATURE.** By FERDINAND DE LANOYE. With 50 Illustrations. New York: C. Scribner & Co. Chicago: W. B. Keen & Cooke. 12mo. Pp. 344.

These three attractive volumes belong to Scribner's Illustrated Library of Wonders. Admirable books for young readers. They are filled with facts, and not fiction—facts of the deepest interest, and of scientific value; profusely illustrated.

The volume on the sun is written by a man eminent for his attainments, and briefly gathers up all that is now known of that luminary. That on glass-blowing not only answers all the questions with which a lad of twelve had just been posing us, but tells almost everything that is to be told—from the making of a bottle to a thermometer, a telescope, a paste jewel, and an artificial eye. The volume on the sublime in nature is filled with selected narrations from various travelers, containing accounts of whatever is wonderful in nature on the ocean and in the air, of mountains, volcanoes, rivers, cataracts, caverns, and the like. Happy the lad that gets these books and reads them carefully.

**XVIII.—PRINCIPLES OF DOMESTIC SCIENCE;** as applied to the Duties and Pleasures of Home. A Text-Book for the use of Young Ladies in Schools, Seminaries, and Colleges. By CATHERINE E. BEECHER, and HARRIET BEECHER STOWE. New York: J. B. Ford & Co. 1870. 12mo. Pp. 390. Illustrated. Price \$2.00.

This is an admirable work, suggestive, and interesting to all housekeepers. The hints on making houses convenient for doing work, are capital. The work has been prepared from "The American Woman's Home" by the same authors. It is worthy of a place in every home.

**XIX.—THE GOLDEN CAP;** or, The Beautiful Legend of Fostedina and Adgillus, and other stories. By REV. J. De LIEFDE, Amsterdam. New York: Robert Carter & Brothers. 1870. 12mo. Pp. 350.

A charming little book for children, pervaded with the truth and spirit of the gospel of Christ, as a necessary regenerator of the heart and life of man. Blended with an air of truthfulness in most of the stories, there is enough of the imaginative and legendary to give zest without weakening the moral impression. Scenes in a foreign land add interest and instruction for American youth. The youngster at our elbow has fed on it for a week, and will keep it within reach for occasional reference to the end of the year. He thinks the religion in it makes it better, even, than Grimm's stories. The book may well be made a substitute for a dozen of the trashy things so apt to find place on the shelves of our Sunday-school libraries.

**XX.—HOW TO GET RICH;** or a Key to Honest Wealth. Being a Practical Guide to Business Success. The New York Publishing Co., 37 Park Row, New York. 1869. Pp. 144. Paper covers. Price 50 cents.

The getting-up of this pamphlet is not exactly to our taste; but there is much excellent matter in it, and no man can read it without forming a new



resolution to make sure of laying by a few dollars every week, or month, or year. By little savings one is prepared for old age.

**XXI.—THE LIFE OF DAVID.** By JOHN M. LOWRIE, D.D. Philadelphia: Presbyterian Board of Publication. Pp. 448.

This book is, perhaps, as good as any by the same author. The style is sometimes energetic and pleasing, but too diffuse for common clerical reading. In saying this, it will, however, be understood that Dr. Lowrie's writings are superior to most of our Sabbath School literature.

**XXII.—THE END OF THE WORLD, AND THE DAY OF JUDGMENT.** Two discourses preached to the Music-Hall Society, by their minister, REV. WILLIAM ROUNSEVILLE ALGER. Published by request. Boston: Roberts Brothers. 1870. Pp. 77.

Neatly printed, and very full of heresy, interestingly stated, and with some show of learning. Mr. Alger is a busy reader, but not a very accurate student; his style is vigorous, but often in bad taste.

**XXIII.—THE WRITINGS OF MADAME SWETCHINE.** Translated by H. W. PRESTON. Boston: Roberts Brothers. 1870. Pp. 255.

Here is a book worth buying. It is most devout, wonderfully sweet in its expressions of warm love to the Saviour, and faith in God as a friend. It is keen and sharp, bright and sparkling, and eminently readable throughout. The sentences are so clean cut and so full of sentiment, that it is an easy book to quote from. But we have no space to spare. Whoever reads the book will be glad to spend an hour or two in the company of this remarkable woman.

**XXIV.—CROWNED AND DISCROWNED; or, The Rebel King and the Prophet of Bamah.** By REV. S. W. CULVER, A.M. Boston: Gould & Lincoln. 1870. Pp. 149. Price 75 cents.

This sketch of the history of Saul is an excellent one for *Baptist Sabbath Schools*.

**XXV.—HEDGED IN.** By E. STUART PHELPS, author of "The Gates Ajar." Boston: Fields, Osgood & Co.

The long-time readers of *THE REVIEW* need not be told that we have not zealously affected this young lady's productions. We quite agree with a shrewd and terse-spoken mother, in the New England Israel, who photographed "The Gates Ajar," as "Heaven to the tune of Yankee Doodle!" But the present production is far worthier than that, both in sentiment and style. Instead of a subtle, sentimental stimulant to selfish affection, we have unselfish Christian charity inculcated. The character and drawing is sharp and clear. Nixy-Eunice herself, Christina, her mother, (a very genuine person), Mrs. Zerviah Myrtle, Lize, Molly Manners, decidedly live. Dickens would have found enough in Mrs. Myrtle to expand into a

hundred pages. Even so slight an etching as "No. 23," stands for somebody. There are little pieces of scenery in the book flooded with rich, deep color. There is a Rembrandt management of light and shade in the whole painting. The courage shown in the choice of a subject is quite equalled by the exquisite moral and religious feeling of two or three moving passages, which each reader will easily designate for himself. It is a pleasure to commend such writing.

XXVI.—OLD TESTAMENT SHADOWS OF NEW TESTAMENT TRUTHS. By LYMAN ABBOTT. New York: Harper Brothers. Pp. 213.

Authorship runs in the blood — in some families! Mr. Abbott has an excellent name, and has made an excellent beginning in his "Jesus of Nazareth." With minor defects, his present work has great excellences. *Ad aperturam* we meet, p. 112, — "There comes creeping up the insidious serpent. *These (?)* glide every whither." The eye of the exegete finds a few graver faults. But the purpose and general execution of the book are very admirable, and the illustrations from Doré, Delaroche, Durham, and Parsons, are unusually good. Its general meanings, namely, that the elder dispensation foreshadowed the spiritual truths of the later, needs now to be specially insisted upon in Christian literature.

XXVII.—HENRY J. RAYMOND, AND THE NEW YORK PRESS FOR THIRTY YEARS; — Progress of American Journalism from 1840 to 1870. With Portrait, Illustrations, and Appendix. By AUGUSTUS MAVERICK. Hartford, Conn.: A. S. Hale & Co. Chicago: George W. Rogers, 15 Lombard Block. Published by subscription only.

The above title gives a good idea of the contents of this large and attractive volume of 500 octavo pages. It is not so much a full and thoroughly digested biography of Mr. Raymond, as it is a history of journalism — especially of the New York daily press, during the eventful years from 1840 to 1870.

It gives an insight into the management of a daily newspaper, — the comic and serious side of an editor's life, which will be to many readers new, and peculiarly attractive. Mr. Raymond had few superiors as a journalist, and had much to do in elevating the newspaper press to its present commanding position and influence. As a record of the present wonderful growth and power of journalism, this volume will have a permanent value. It is a book for the people, and will doubtless have a wide circulation.

XXVIII.—LIFE OF JAMES HAMILTON, D. D. By REV. WILLIAM ARNOT, Edinburgh, Scotland. New York: Robert Carter & Brothers, 530 Broadway. Chicago: William G. Holmes, 148 Lake street. Pp. 600.

This is another of those excellent volumes which come to us so frequently from the press of Carter & Brothers. This firm have shown rare tact in the selection of the books which they publish. We never hesi-

tate to recommend a volume which bears their imprint, as worthy of a place in Christian households.

The name of Dr. Hamilton, the popular London preacher, is very familiar to multitudes on this side the Atlantic, who have read, with interest and profit, his charming books, "*Life in Earnest*," "*The Mount of Olives*," "*Royal Preacher*," etc. To such, this memoir, which brings them into personal acquaintance with the admired "author," will be welcomed. The memoir is evidently a faithful, and honest portraiture of the man, clearly and graphically drawn. It is not like too many biographies — an indiscriminate eulogy, but the simple story of a gifted and successful minister's life, from his early boyhood in the secluded parish of Strathblane, to his death in the midst of his usefulness as the pastor of the "*National Scotch Church*," Regent Square, London. He was a brilliant writer, and popular preacher, yet an earnest student, faithful worker, and a devout and humble Christian. A burning and shining light was quenched on earth by his death.

AMERICA, PAST, PRESENT, AND PROSPECTIVE. A Lecture, by E. R. HUMPHREYS, LL.D. With "*Essays on the Higher Education*." Newport, R. I. Pp. 77.

This windy affair is full of italicised adjectives, and of conceit of several sorts, — conceit of race, of church, and of profession. The most significant thing in it, is the statement that the Royal Endowed Schools Commission of 1864, "selected precisely seven of the most aristocratic, fashionable, and, in three instances, most idle schools of the country, Eton, Harrow, Winchester, Rugby, St. Paul's, Charterhouse, and Merchant Taylors, out of upwards of two thousand six hundred endowed schools." "During the ten years ending in 1860, three endowed schools, not named in their Report, surpassed, by a heavy majority, the whole seven, in winning scholarships and other university honors, at Oxford and Cambridge, and that, too, in their own specialty, classics. Those schools were Cheltenham, Birmingham, and Durham." These represent the education, not of the aristocracy, but of the energetic middle classes, — "the best part of the English people," and insist on a sound mathematical and English education.

MR. REVERDY JOHNSON: THE ALABAMA NEGOTIATIONS, AND THEIR JUST REPUDIATION. By GEORGE BEMIS. Pp. 36.

Mr. Bemis' pamphlet was written at Paris. Since its publication, the English themselves have approved the rejection of Mr. Reverdy Johnson's ill-starred convention, on the ground of lack of honesty in their own negotiators. But it has great force of statement and argument, as a showing-up of the blundering diplomacy of our temporary minister in London, in both his negotiations with the British Government, — the first, "a muddle of mistakes and misrecollections;" the second, "a mush of concession, such, as it is most charitable to believe, resulted rather from ignorance, or

misappreciation of its merits, or from failing faculties, than from a deliberate purpose to sacrifice the great interests, national and international, which he undertook to represent." A Boston lawyer, writing abroad for a transatlantic public, Mr. Bemis puts the case vigorously and well.

THE QUESTION OF CASTE. A Lecture. By HON. CHARLES SUMNER. Boston. Pp. 32.

The learned thinking, and sustained, measured style of the Massachusetts senator — which his fellow Congressmen are apt to pronounce too "bookish" for political life — appear in every thing he utters. This lecture, delivered widely at the East the present season, is a noble argument against caste, based on the unity of the race. The grand hopefulness of Mr. Sumner every where appears, with more than usual simplicity of expression, and a notable reliance upon the authority of the Word of God. He is not positive upon the unity of human origin, but none the less so for that on the wrong of human caste. The scientific and historical points are well put. He asserts, unqualifiedly, a common destiny, a common law of progress, and a common right to the agencies of civilization, for every race and color of men. He points out the injustice the spirit of caste now does the Chinaman, as well as the Africo-American. "Haply for I am black," said Othello. "Haply for I am yellow," repeats the Chinese, all of which may be ground for personal like or dislike, but not for any denial of rights, or any exclusion from that equal copartnership which is the promise of the Republic to all men. "Here, as always, the highest safety is in doing right." "Welcome, then, to the stranger, hurrying from opposite shores, across two oceans, from the East, from the West, with the sun, against the sun. Here he cannot be stranger. If the Chinese come for labor only, we have the advantage of their wonderful and docile industry. If they come for citizenship, then do they offer the pledge of incorporation in our Republic, filling it with increase. Nor is there peril in the gifts they bring. As all rivers are lost in the sea, which shows no sign of their presence, so will all peoples be lost in the widening confines of our Republic."

*Just Published.* By the Congregational Publication Society, Boston :

BOSTON LECTURES ON CHRISTIANITY AND SCEPTICISM. By Presidents Woolsey, Harris, Peabody, and Professors Seelye, Herrick, Dimon, Porter, Fisher, Smythe, and Mead. The book of the times on Infidelity.

MEMORIAL OF BRADFORD ACADEMY. By Mrs. Rev. Dr. Barrows, With six Illustrations.

IOWA BAND. By the Rev. E. Adams, With steel plate engraving of "Father Turner;" View of the Old Log Church at Denmark, Iowa, where the Band were Ordained, and other Illustrations.

THE ROUND TABLE.

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THE BIBLE IN SCHOOLS. — We have devoted considerable space to this great subject, in the present and previous numbers of our REVIEW. The decision of the Superior Court, of Cincinnati, is a landmark. We are glad to find, with whatever exception, a growing agreement among the thoughtful men of our acquaintance, as to the wisdom and the rectitude of that decision. The opinion is not confined to ministers nor professing Christians, — and sometimes extends even to those who view the Bible only as a most remarkable, but not an inspired book.

Thus, Gerrit Smith, — no "bigot" he, — hits hard when he says: "An agreement to exclude their writings from the schools would be a gross insult to the memory of Shakespeare and Milton, and a truckling, cowardly policy on the part of those who, for the sake of peace, came into the agreement. But the Bible is more than Shakespeare or Milton. To shut the Bible out of the school, would, in no violent or unimportant sense, be to shut God out of it."

More important than Shakespeare or Milton! Yes, indeed, even in a literary and historic point of view, if you multiply Shakespeare and Milton hundreds of times. In gems of beauty and sublimity, of thought and feeling; in germs of intellectual light and life; in its grand central relation to all literature, art, and civilization for two thousand years; in its past and present interlocking with the movements and destinies of the nations; in its prodigious hold, not only upon the hearts and lives of countless believers, but upon the enforced attention of unbelievers and opponents, till, in attraction or repulsion, the world's thought and scholarship concentrates there; in the very hugeness of its annual sales; — how peerless and colossal it stands out above all other books! Add to this the patent fact of its marvelous influence as a moral agency, or, if you please, *as a simple historic force*, and, in a literary point of view, to be ignorant of it, of its contents and its relations, is more disgraceful than to be ignorant of geography or history. And to think of placing a ban on such a book! And Christian men consenting to the ban, when, besides all its literary and historic claims, they believe it alone contains the infallible teachings of God.

What a testimony to its power in the terror it inspires! Men are not afraid to have their children, for years together, study Homer and Virgil, and similar books, lest they become enraptured with the Greek and Roman mythology. But the Bible cannot be trusted!

We have been asked to give our views in the briefest form — in a nut-

shell,—so that they can be compactly carried. This, then, in the baldest form, is our argument for the Bible in schools :

1. It is both the right and duty of the State — especially a Republic — to educate. For, a Republic cannot be sustained without the general education of its citizens ; and it is a proved fact, that general education cannot be *insured* unless the State assumes the responsibility.

2. That general education must include moral as well as intellectual training. If knowledge without principle will not prevent the individual from becoming the wreck, much less will it save the State. The sharpening of the intellect alone, makes bad men only the more dangerous. " Why am I bound to pay taxes for teaching other people's children in mere reading, writing, and ciphering, when it only makes a little rascal twice as sharp as he was before, and gives me no protection for my throat?"

3. But the highest and purest morality, and the *most effective agency for securing morality*, stands connected with the Holy Bible ; a *fact* historically so clear that only the blindest and most reckless fanatics of doubt and denial venture to deny it, with the whole common sense of mankind against them. Call it cause or effect, or only the sign of mutual affinity, the noblest forms of social and civil life to-day stand most closely entwined with the HOLY BIBLE. *The history of this nation itself is a standing proof.*

4. As the indispensable means, therefore, of safety and even of existence, the State must honor and use the Bible in the education of its citizens. "It is not religion which seeks the State, but the State which seeks the Christian religion" and its morality, as a means of self-preservation. In defiance of all its remarkable claims ignominiously to exclude it, is thus to renounce the very foundation of our free institutions, and also to put an open affront on the God of nations, dangerous to attempt.

*Objections.* The plea of "conscience" against its use has no validity, so long as those who have, or pretend, conscientious scruples, are excused (as in Ohio, Massachusetts, etc.), from hearing or using it. They have nothing to complain of. But the attempt to deprive the State of its benefit, because of *their* dislikes, is a mere attempt to assert the tyranny of the minority.

The plea of deference on the part of the majority to others' conscientious objections, because alleged to be as honest as ours, and as likely to be right, is a fallacy in principle and a folly in practice, impossible to concede or to act upon. Some things we hold, and must hold, above all question. Christianity is such a system of principles ; if we do not *know* that to be true, then we know nothing to be true, not even rights of man or rights of conscience, to which to appeal. Neither can the State yield its settled moral foundations to any conscientious objectors, real or pretended. It must be a reasonable conscience, "such as is consistent with a state of human society, the existence of government, and the general welfare." Some men conscientiously deny the right of capital punishment. But let them commit murder, and the State will hang

them, or, even in Michigan will shoot them if they break prison. Some men defend "free-love." But let them commit bigamy, or adultery, and the State will send them to the penitentiary. There are great moral landmarks, settled. Among them, in this country, is Christianity, and the morality of the Bible. It has been so from before the time when the first Congress was opened with prayer, till Grant kissed the Bible as he took the President's oath at the hands of the Chief Justice of the United States.

The objection to being taxed for what the individual does not approve, too, is practically refuted all the time. The Quakers, who deny the rightfulness of war, were, and are, taxed to pay for putting down the rebellion. The State can respect no plea of conscience plainly against the public safety. *Salus populi suprema lex.* The majority, enlightened and conscientious, must ultimately decide. So long as that majority believes the public safety to be vitally connected with the inculcation of unsectarian Christian truth and morality, they must and will so decide. When they shall be outvoted, they can no longer help themselves, and their responsibility ceases. But it will be their fault and folly if they are outvoted. Let them not surrender, in advance, their convictions to men whose plea of conscience is commended by nothing either in their present character, or in the practical influence of the principles they advocate upon good government and civil liberty.

NATURALISM, OR SUPERNATURALISM — that is the question of the day. Is God to be reduced to the level of human analogies? Does nothing range beyond the teachings of human reason? Are all spiritual facts to be brought down to the course of nature and common life? The old process of Unitarianism is repeating itself. That crept into New England first, not by the open assertion of error, but by keeping back the truth. The churches died of starvation, because ministers preached only naturalism and humanitarianism. The old leaven works again. We could make out a formidable list of discourses, to orthodox audiences, on *some of the profoundest texts of the Bible*, that contained not one distinctive element of evangelical Christianity. Some Christian people did not recognize the sad stuff they were inhaling. Others were becoming despondent over their spiritual condition without knowing that it was caused by the husks on which they fed.

LIBERAL CHRISTIANITY. — This phrase has become the cant watchword of a class who assume superiority in wisdom, and conceive themselves to be, in Christian liberality, quite in advance of the rest of the world. We have been trying to study out the meaning and fitness of the expression thus often thrust before us. Our conclusion is, that as just now most commonly used, it is mere *cant*. That is, there is a good and true sense in which the qualifying word *liberal* belongs to *Christianity*, as it belongs to no other system of religion, the world has ever known. But the two words, as put together and flung out on the banner of these modern pretenders, have a meaning which is false to the very nature of Christianity.



So, under the fair appearance of truthful speech, a base counterfeit is made current, and this is cant.

Christianity is a proclamation of *liberty*, of "deliverance from the bondage of corruption into the glorious liberty of the children of God." It is a liberty wrought in the soul by the truth. So, Christ said, "If the truth shall make you free, ye shall be free indeed." It is liberty attained by the simple acceptance of Christ himself, as the embodiment of truth, and the one anointed Saviour of the world. So it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This liberty is emancipation from the law of selfishness through subjection to the law of love, for love is represented as "the fulfilling of all law." Hence, in its liberty, the soul is imbued with the highest style of liberality, for this is Christ's golden rule of spirit and action, "All things whatsoever ye would that men should do to you, do ye even so to them." It is liberty maintained by self-restraint under the pressure of law, as all true liberty must be — law armed with high sanctions drawn from the world to come, and made vivid and effective by fearful threats and glorious promises, appealing to fear and hope, and so adapted to hold men in loving subjection to truth and right.

The Christianity of which "Liberalists" prate is a vague negation, defined only by a denial, more or less complete, of the very essence of the gospel. Their ideas of God and Christ, of sin and salvation, of what men are, and what they need to be, of things present and things to come, are all at variance with the Christianity of Jesus, and John, and Peter, and Paul. So, too, the liberality they desire and claim is the opposite of true Christian liberty. It is a freedom for men to believe what they will without regard to the authority of any divine teaching, and do what they will without regard to the demands of any divine law. With respect to all restraints on the action of mind, and heart, and life, as imposed by divine authority, their language is, "Let us break their bonds asunder; let us cast their cords from us."

The term liberal, in this sense, applied to genuine Christianity, is a bare-faced contradiction. If Christianity is to be adjusted to this idea of liberty, it becomes surely another gospel than that which Paul preached, and justly incurs the anathema of all who love the Lord Jesus Christ.

**CHURCH MANUALS.** — There lies before us the new manual of a young and thriving Congregational church. It is constructed on the principle, now becoming somewhat common, of being made as unlike as possible to any other in its creed, covenant, and more general statement of doctrine. We more than doubt the wisdom of such changes. We do not believe it the special function of each new pastor to "get up" a new church creed. We do not believe in estranging the churches from all their past associations, their present bonds of sympathy, and marks of family likeness. *Stability and unity* are among our great and grievous wants. Eccentricities and idiosyncrasies divide our forces, and drive off our membership.

**OUR DUMB ANIMALS.** — There has been a proposition, which has met with no small favor, to form a society to prevent the formation of any more societies. But we are rather glad, before this society gets into full operation, to know that there are already societies enough in the world to make all wrong things right, so far as corporations can do it. We have been agreeably surprised at the vigor shown by the "Massachusetts Society for the Prevention of Cruelty to Animals." The board of officers is efficient; and the old horses about Boston eat their oats with new satisfaction since the voice of Isaiah the prophet has been again put forth to the terror of all careless cartmen: "Your carriages were heavy laden; they are a burden to the weary beast." "*Our Dumb Animals*," which is the only paper in the country devoted to this subject, has a subscription list of several thousand copies monthly. It is very readable, and may be obtained at 46 Washington street, Boston.

**THE LAUREATE WORDSWORTH.** — The remarkable feat of Harper & Brothers, in bringing out the complete works of Tennyson, for *one dollar*, leads us greatly to desire that the same publishers, or some other, would undertake a similar work for the preceding laureate — William Wordsworth. Not inferior to Tennyson, certainly, he has had no worthy presentation, in type, on this side of the Atlantic. The editions of Ticknor & Fields, and of James Kay & Brother, Philadelphia, are both cumbrous and expensive.

An edition similar to the one of Tennyson, by the Harpers, at *one dollar and a half* a volume, or *two dollars*, could certainly be afforded, and is very greatly needed. It could hardly fail to meet an extensive demand, and would be a most welcome addition to the literature of the day.

We commend the enterprise, most heartily, to the notice of publishers of standard works in the English language.

**ISOLATION OF THE CHURCHES.** — We need a spiritual Kossuth to travel the country and preach the "Solidarity" of Congregationalism. When our churches were all snugly packed in New England, the nerves lay too near each other not to be sympathetically affected. Still, one can look back and see how more of mutual counseling and broad-sighted fellowship would have saved much money, unity, strength, and growth at home, and made a wonderful difference in the power and prevalence of the system abroad. But when the system, compacted within a territory less than Missouri, begins in good earnest to spread across the continent, a broader wisdom and economy becomes indispensable. The cold isolation that steadily puts individual or local concerns before the common interests, is more than a blunder.

Much has been done already to induce our churches "to look also on the things of others" of their own communion. But more remains to be done. Localism and individualism too strongly predominate. How the Congregational Union has to struggle for a hearing, in the very churches it has

founded. How half-a-dozen church edifices will absorb money enough to endow a whole Theological Seminary. How difficult to persuade Eastern men of wealth to look fairly at those institutions outside of New England, which every principle of wise Christian economy requires to be at once munificently endowed. How a local church will put an absolute veto on the transfer of the pastor to some sphere of national influence—from the head of a regiment to the head of an army. It is sometimes said that our liberal donors are prone to work in an individual way. One will build a church "on his own hook;" another devotes himself to an academy. But perhaps, neither is found very ready to take part in any joint enterprise or to seek suggestions from those who are familiar with the great circle of wants.

We may well be grateful for the activity and enterprise which mark our churches. They have done nobly in their isolation. They will do better when they have some COMMON POLICY.

HARD TO CRACK.—The last numbers, respectively, of *The Universalist Quarterly* and *The Advent-Christian Quarterly* contain articles in review of Prof. Bartlett's "Life and Death Eternal"—the latter from the Prebendary of Cork, Ireland. Both, of course, assail it from their different standpoints. But both content themselves with nibbling round the edges of the argument, discreetly avoiding its main issues. The only requisite reply is a perusal of the book.

DOCTRINAL FOUNDATIONS.—A New Hampshire pastor, in cordially responding—as many others have done—to our late article on Preaching Election, proceeds to speak of doctrinal preaching, and alludes thus to Dr. Nettleton, whom he knew well: "He said when he came to a new place, his first object was to ascertain the peculiar characteristics of the minister. If he was a declamatory man, he began by preaching on the doctrines. If a sound biblical preacher, he began by giving hortatory sermons. He said when both these wants were supplied in the human mind, you were far more likely to have a revival. This accounts for the fact that Methodist ministers seem to be more useful when they get into the pulpits of other denominations. They do not seem to thrive much in New Hampshire, except by the side of Calvinism. One town above me has been in possession of Methodists for more than fifty years, and for many years had their camp-meetings there. Now, they can hardly sustain a meeting half the time. A student from Andover has supplied for some time."

TRAINING FOR THE MINISTRY.—A late number of the *Christian Union* discourses on the above subject thus:

"Half the teaching now given in the lore of ancient theological strifes terminates in no higher effect than in adding intensity to sectarianism. If, indeed, the graduate do not deliberately cast it aside, as most sensible young men do now-a-days. In its place should be put the study of the works of God, not only because clergymen should be able, intelligently, to

meet scientific scepticism, but because the theologian has no right to refuse so large a body of truth as is contained in nature, and put in its place the dreary and largely fruitless discussions of metaphysics and human philosophies. Exegesis of revelation and exegesis of nature should stand foremost, on equal footing, with other things coming after."

The crowning advice of the last sentence is a prescription singularly easy to take—especially if the "exegesis of revelation" be omitted, "as most [such] sensible young men do now-a-days," and if the "exegesis of nature" be pursued under the tuition of Doctors Izaak Walton, W. M. Thackeray, E. Forrest, and M. Maretzek. We further recommend, that, after completing this course of discipline—including the "casting aside" of the ancient "lore"—the young pastor in his parish equally divide his precious time between "fishing for men," of course in places of resort, and "fishing" for brook trout along the more sequestered vale of life—"with other things coming after;" and several things *may* "come after"!

With this we venture to contrast the views of that ancient fossil, Rev. H. W. Beecher, given in a lecture to the students of Union Theological Seminary, some few months since. Let the "sensible young men" and youthful geniuses take notice!

"I was [in the Seminary] a vigorous student in spots; but I now look back with regret to every one of those spots which I did not cultivate. If I were to go through the Seminary again, I would try and get all the knowledge it could give. I would *gorge*." "A preacher ought to have a good knowledge of both the Greek and Hebrew Scriptures in the original. I never was much of a linguist, but I learned a *little* Hebrew, and I have found it of great value."

**A QUESTION.**—The "Alumni Institute" of the Chicago Seminary has been successfully and wisely copied elsewhere. But the Baptists have "improved" upon it in one respect. They had a "Clerical Institute" at Springfield, Mass., in January, attended by a hundred or more pastors—not alumni of any one Seminary, nor, some of them, of any. A tax of fifty cents each paid the cost. Professors at Rochester and Newton Seminaries did most of the lecturing. The topics were, "Person and Work of Christ," "Geology and the Bible," etc. The *piece de resistance* through the sessions was Dr. Bushnell's "Vicarious Sacrifice," which truly was left in a very *riddled* plight. Is there a solution here of the vexed problem of Associations and Ministers' Meetings? Some Associations have dropped the latter character altogether, and thrown out all essays, exegetical criticisms, discussions of books—everything that smacks of theology or Bible study—as unprofitable for laymen. But, how to make Ministers' Meetings profitable? How to give younger pastors, home missionaries, licentiates, and preachers whose education has been restricted, the benefit every year of the progress of their more scholarly brethren, and of the results theological professors and other teachers are constantly reaching? Is the old Association plan, of general discussion, with a few written articles for basis and suggestion, enough? Can the new Institute plan, of lectures, essays, and discussions, be made general, as Teachers' Institutes have become? Which is best?

**ANTIPODES** — *The Catholic World* and *The Boston Radical*. They lie side by side on our Table; but to open them successively is like passing from the Torrid to the Frigid Zone — unless we should say, from the Arctic to the Antarctic. The one is "the everlasting yea," and the other "the everlasting nay" — yet equally positive, each in its line. The first is all concentration; the second, all "scatteration." Yet neither exceeds the other in intensity, whether it be liquid or vapor; for, if the one be nitric, the other is the fuming nitrous acid. The *World* shows its intense centripetal power by the way in which it claims everything for the Romish church, alike when it affirms that "the church asserts all true liberty, civil, political, social, and individual;" and, through all its contents, down to its very book-notices, in which it pauses to remark that Dr. Hall, in his *Health by Good Living*, "recommends a strict observance of Lent." The *Radical* is so centrifugal and explosive that its individual articles scarcely hang together. Mr. F. E. Abbot cannot extinguish the book of Daniel without admitting that, "so long as noble instincts exist in the human soul, they will be quickened and deepened by its noble words;" and Mr. J. Stahl Patterson, in advocating woman suffrage, chiefly refutes his own arguments. But it cannot be doubted that the *World*, with its variety of contents, all bearing on one issue, is a power among the Catholic population. And it is, perhaps, also true that the *Radical*, with its conflicting diversity of contents, all animated by one spirit, is a kind of power in the community — much like the steady influence of profane swearing. We question whether the laymen of our own communion are half awake to the power of an able periodical, or to the need of such discussions as those with which we intend to fill our CONGREGATIONAL REVIEW.

**DR. JOHN LORD'S HISTORICAL LECTURES.** — Twice a week, at noonday for twelve weeks, Horticultural Hall, Boston, has been quite well filled by a very brilliant audience, to hear lectures upon the "Lights of the New Civilization." This course, with the one of the previous winter, are the results of more than thirty years of study. Some of the lectures have been prepared with very much greater care than others, and many students find themselves questioning in regard to certain passages; but no one can deny the singularly graphic power of the lectures as a whole; and it has been certainly a great marvel that so many have been gathered to hear these lectures upon ecclesiastical history, and a greater marvel that the interest of the hearers has been sustained to the end.

**OUR TRI-ANNIVERSARIES.** — The New York Memorial Conference made a good beginning of the "General Movement Westward." It was a happy thought to combine the NATIONAL MEMORIAL COUNCIL with our TRIENNIAL CONVENTION, and give us a week of inspiring, informing, invigorating counsels, and suggestions towards the grand extension of Congregational Puritanism Westward. No one will forget that *Memorial*

*Week*, — at least for three years to come! And when the next Triennial comes round, in 1873, our National Congregationalism will be so movingly and yearningly reminded of it, as to be ready to come to Chicago again, for a still grander national assemblage. Chicago hospitality will hold out! never fear, brethren from east of Byrum river? It "grows by what it feeds on." And there will be topics enough, for counsel and suggestion, to all the churches of Puritan faith and order, Eastern, Central, and Pacific. Never fear about that.

One of our oldest and wisest Northwestern pioneers wrote us, a year and a half since, on "the desirableness of a General Council of our churches, *to meet at stated intervals*." Our brother had been studying the importance and the methods of increased fellowship among our churches. He struck presently upon the fact, that of independence within the body, as well as without, we have quite enough, but of intercommunion a great lack. English Congregationalists are just now making a similar discovery. They have not even our method of councils of neighboring churches for advice and aid. (See this REVIEW for January, 1864.) We drift with the current of events too much on many great questions, without asking what Congregationalism and evangelical Christianity require of us. Our Zion is foraged over at will by many enterprises, individual and corporate, concerning which a little counsel from time to time would "show a more excellent way." We are sometimes betrayed by agencies, seriously affecting public opinion, religious policy, and the practice of the churches. It is not so easy, as it might be, to put on the brakes when they need to be. We are saddled with more than our proper proportion of common evangelical enterprises. How many of our great societies have been run, chiefly with Congregational money, unfairly to our harm. How long shall we bear the burden of this and that work that enures chiefly to the sectarian advantage of others? We ought to have a better understanding on such like points than we have.

One brother — an earnest abolitionist from before the foundation of any agency now existing — says: "The freedmen are now upon our hands, and will be for a time. But who is to decide how long they are to continue so? Every few years some new scheme comes up, new issues arise, new modes of action need to be adopted. We do not want, and will not have, a General Assembly every year, or a Methodist Conference every four years. But would not a National Council Meeting every ten, seven, or five years," (every *six*, or every three, say we, during the week of the Triennial Convention), bind our churches together, develop our system, make our churches feel as they never have felt, that they are one body, and systematize our efforts? Could not such a council meeting, statedly, supersede the necessity of our multitudinous anniversary meetings of benevolent societies? Let the composition of the council of 1865 be a model for the future, and each General Council be authorized to decide the ratio of representation for the next. The annual, triennial, and quadrennial meetings of the Presbyterians, Episcopalians, and Methodists, are a mighty power for

denominational strength and growth. Can we not show them something that, while avoiding all approach to their hierarchical domination, will present our system to the world with new beauty and power? Just as this proof is passing from our hands, there comes a letter from a well-known and judicious brother in the heart of Massachusetts, urging the same measure.

**PILGRIM MEMORIAL.** — This year should abound in all devices of literature, art, sacred eloquence, and Christian action, in honor and remembrance of the great fathers of our faith. The households of their children, from sea to sea, should be astir to provide themselves with some suitable memento of them, which can be handed down from generation to generation as an heirloom. It should hold such a place in the homes of their lineal and spiritual descendants as a copy of Lincoln's Emancipation holds in the cabin of a freedman, or the Declaration of Independence held in the dwelling of a soldier of the Revolution. Nothing more beautiful can be found than the engraving, by Mr. Joseph Andrews, of Boston, of Rothermel's great picture, the "Landing of the Pilgrims." The original differs from some other paintings of the same great event in the point of view taken, which is the ocean side, instead of the land side. The moment chosen is that of the landing of Miles Standish, whose feet are upon the Rock, and his wife Rose, whom he is assisting to step from the boat. Mary Chilton — for whom the honor is claimed of first touching the Rock, is on shore, in the fore-ground, with Mrs. White and the infant Peregrine, and behind and above them stands Elder Brewster, offering thanksgiving, surrounded by a group of pilgrims. John Alden stands near Brewster. In the water, in front, is Howland, Governor Carver's son-in-law, holding the bow rope of the boat, and Stephen Hopkins is at the stern of the boat holding the "bight" of the stern rope around a sharp rock. In the centre of the boat stands Isaac Allerton, steadying her position by a long pole for the debarkation of the women. Carver is at the rudder, gazing fixedly upon the rock-bound coast. The "Mayflower" is at the left, at anchor, and the storm is clearing overhead. Some criticism has been expended upon the details, but the picture is one of rare spirit, skill, and beauty — for variety, life-likeness, and power, it immeasurably surpasses that of Lucy; and the engraver, who has spent fifteen years upon his reproduction of it, has done justice to his reputation as the prince of American engravers. The work is done on steel, in pure line, size 24x18 inches. We add our hearty commendations to those of Hon. George S. Hillard, Hon. Theophilus Parsons, and others, in respect to this beautiful memorial of the "LANDING."

**THE TRIENNIAL AND PILGRIM MEMORIAL CONVENTIONS.** — We go to press in season to welcome the Pilgrim Fathers of the East and the Pilgrim brethren of the West to the great metropolis of the Interior, and the future



centre of Congregationalism. Some of them will come for the first time, perhaps, to the place where the Romish missionary, Father Marquette, stood a hundred and ninety six years since; where the First Presbyterian church was organized, thirty-seven years ago, by that good Congregationalist, Jeremiah Porter; but where the First Congregational church dates back *but nineteen years*. We humbly think that our system here has shown good signs of life during these less than twenty years. And could William Brewster, issuing from his old arm-chair, and Captain Standish, leaving his Arabian sword, and Lora Standish her "sampler," join the coming throng, we think they would not be more surprised as they enter the Fall River steamer, and the Palace car of the Pennsylvania Central, and gaze on all the other fruits of two centuries and a half, strown along the journey of a thousand miles, than at the vigorous growth of their own church polity on the Western prairies. These nineteen years have planted in Chicago twelve thriving Congregational churches, a strong Theological Seminary, a great denominational paper, and a young national Review; while a quarter of a century, or a little more, has founded in Illinois more churches of our communion than these two centuries and a half in Vermont; more in Iowa than in Maine; nearly as many in Wisconsin as in New Hampshire; while there are many more in Michigan and Ohio together than in old Connecticut; and "little Rhody" is far outnumbered by Minnesota, Missouri and Kansas respectively.

We trust that our brethren will fully comprehend the situation, and that some great lessons in ecclesiastical geography may impress themselves on the minds of ministers and laymen. Two lessons in particular: First, the immense importance of fully establishing the moulding institutions of this great growing region; second, the impossibility that churches so heavily strained in the mere process of growth, should properly establish those institutions without help from outside.

We wish our brethren a pleasant journey, a delightful visit, a grand and inspiring meeting. May they strike a string that shall reverberate through the land and through the century. We welcome them to our hearts and homes. We invite them to see a city of 300,000 inhabitants not forty years old; to ride out, if they have time, over some prairie where they cannot "see land;" and, if they have the spare currency, to take a look at the Pacific ocean still beyond. May they return homeward cheered and strengthened, and leave every interest of the Master's cause brighter and stronger for their coming.

Our readers will observe that *THE REVIEW* has put on its new dress to welcome the GREAT CONVENTION.